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An eighteen-year-old college student once playfully asked his eight-year-old brother, "Frank, why are we on earth?" The answer came back quickly and matter of factly, "To glorify God."

told by a parent

Calvinist Contact

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November 4, 1983
No. 1902

The first Logos school, in operation since 1979, occupies an old stone building, a formerly "neutral" public school.

Calgary elections threaten public status of alternative schools

Bert Witvoet

CALGARY, Alta. — A newly elected School Board may want to remove four local alternative schools from its system. Seven trustees of the new nine-member board oppose two Logos schools and two Jewish schools in their attempt to remain public schools.

The introduction of two formerly private and two new alternative institutions to the public system was made possible by a ruling of the Calgary School Board in 1976. The ruling was made in response to a public outcry against Premier Lougheed's decision to remove prayer from the classroom.

Logos Christian Schools are two mainstream protestant institutions committed to introducing prayer and more christian awareness to elementary school students. They want to maintain traditional values and a more reflective approach to education.

Most of the supporters of the Logos schools are from the Lutheran, United Church and Anglican faiths. The Logos school concept caught on as the two schools now have a combined enrolment of 500 students and a waiting list of 600.

Before the recent municipal election in Calgary two opposing slates of candidates ran for office. The one slate wanted to maintain the alternative schools within the public system; the other slate wanted to have the alternative schools declared private so that there would be no funding from the public purse.

Only two of the pro alternative schools candidates were elected to the School Board, Sandra Anderson and Anne Tingle.

Several of the reformed community came out to support the Logos candidates in the recent elections, according to John Hiemstra of CPJ Alberta, but there were also those who thought that christian schools should be private schools. The latter did not support Logos candidates.

The results of the October elections will not be felt immediately since the alternative schools have contracts with the Board that expire June 1984. The schools intend to reapply for contracts. There is talk of possible court action in the event that contracts will be denied.

One million adult Canadians are functionally illiterate

OTTAWA, Ont. — Mr. Jack Shields, MP for Athabasca, made reference to the fact that one million adult Canadians are functionally illiterate. The comment was made in the House of Commons debates on October 5.

The Hon. John Roberts, Minister of Employment and Immigration, replied that he was well aware of the fact that there are "very serious problems with literacy on the part of Canadians, and the difficulty of many Canadians in meeting the grade six or grade seven educational standard."

The remarks were made in the context of a debate on job-training programs, from which one million Canadians were barred because they had less than a functional grade seven education.

According to Mr. Jack Shields, the problem lies with "an insensitive government" who does not act on their behalf.

Christian school teachers congregate for learning

October was the month for teachers' conventions for Canadian christian schools. Alberta, British Columbia and Ontario christian teachers met in separate locations to listen to inspirational addresses and to attend workshops on topics of their choice.

Pictured above are half of the attending teachers in Lethbridge, Alberta. The group was addressed by Mrs. Lillian Grissen of Grand Rapids on the theme "Make a joyful noise."
Next week Calvinist Contact will carry more complete reports on these conventions.

Apology to Noel Bates

In a front page story of the issue of the *Calvinist Contact* dated October 7th, 1983, being #1895 entitled "Burlington Woman Accuses Her Church of False Witness," we erroneously reported that Mrs. Tina Selles went to the Hamilton Spectator through her lawyer, Mr. Noel Bates. This information was based on an interview with Mrs. Tina Selles and we have been subsequently informed by Mrs. Tina Selles that she went to the Hamilton Spectator on her own initiative, and not through her lawyer, Mr. Noel Bates.

The *Calvinist Contact* apologizes to Mr. Noel Bates for any inconvenience or any embarrassment the story may have caused.

Inside:

Fall Book Issue

Calvinist Contact

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Op/Ed

The sun also rises in Alberta

I have just returned from a seven-day visit to Alberta. Alberta is wild rose country the yellow license plates tell you. People will tell you that it is sunshine country.

Modern high rise buildings in Calgary and Edmonton explain that Alberta is oil country. And the colourful elevators that dominate every little town exclaim that you are driving through grain country. But the harvested fields between the towns want to modify that claim with their sprinkling of cattle and horses. And the presence of a drunk Indian on the bus from Lethbridge reminds me that this once used to be a plain where the deer and the buffalo roamed, giving sustenance to scattered Indian tribes.

Alberta is a name dear to my heart. It's the female version of my own name Albertus. Both derive from the Germanic *adel-breght*, meaning nobel-bright, or lustrous through nobility. No wonder Albertus loves Alberta.

I had better be careful. It almost sounds like incest.

But I did not come just for the country or its resources. I wanted to visit the reformed community or members thereof.

Alberta schools

In Lethbridge I popped in and out of the teacher's convention. I saw a lot of unfamiliar faces, people who grew up in the west. I noticed that many of the teachers were young and female — they looked as if they had just come out of college. That lends the movement an aura of youthful zest. It also means that there is a lack of experience in many classrooms.

When I reflect on how the christian school movement has to face many tough questions, has to struggle with the question how the Lord can be served faithfully in matters of curriculum and school structure, I despair a little. Many of these young women will be married in a year or three, and the school will have to start all over again. The burden of renewal in christian education rests on the shoulders of those who make teaching their life-long career. And they are mostly men.

Just how tough some of the questions are that christian schools have to face became clear when I attended a meeting of the Educational Committee of the Edmonton High School.

The question under discussion that evening was what the response of christian schools must be now that the government is calling for provincial exams at the end of grade twelve.

On the surface the question is not very difficult. Some Alberta principals are reported to have said that we need not worry because our schools are doing such a good job educating our children that our students can easily pass these provincial exams.

But there are other voices who warn that this is the sharp edge of a wedge. The provincial exams will not just test skills but content.

One of the members of the Educational Committee reported how a school PTA meeting in Holland revealed that teachers were teaching to the exams and not bothering about a specific christian view of life.

He referred to the French revolution. The public schools understand the causes of this revolution to be somewhat different than what the christian schools think they are. Which views are the students of christian schools going to learn?

The question arose what right the government has to test the content of a curriculum. Isn't this an infringement by the State in the area of education? What's the point of having christian schools if their curriculum must be determined by the exams the government has waiting at the end of the line?

It'll be of great interest to the whole reformed community to see how Alberta and British Columbia, where a similar movement is afoot, resolve this question in the near future. The matter of provincial funding, which has been resolved favourably for the christian schools in Alberta, has a somewhat barbed tail, it now appears.

Alberta sun

But there were many encouraging signs in Adelbreghta. In Calgary an alert young high school student wanted to talk with me about journalism. She is the editor of the Calgary christian high school student newspaper. I could tell very quickly that she was not looking for easy answers.

And there were many whose name I won't mention, who sincerely are working out their salvation in their respective vocations.

They realize that Alberta can only be Alberta if Christ shines through with his nobility.

Letters

Apology to Noel Bates

Inthe editorial of the issue of the *Calvinist Contact* dated October 7th, 1983, being #1895, entitled "Can Any Good Come Out of Public Exposure?", we may have left the erroneous impression that Tina Selles went to the newspaper and the public media on the advice of her lawyer, Mr. Noel Bates.

This comment was based on information received by the *Calvinist Contact* during an interview with Mrs. Tina Selles. We have been subsequently informed by Mrs. Tina Selles that she went to the newspaper and to the public media on her own initiative, and not on the advice of her lawyer, Mr. Noel Bates.

The *Calvinist Contact* apologizes to Mr. Noel Bates for any inconvenience or any embarrassment the editorial comment may have caused.

Editor

Spanish hands were the dirty ones

Allow me to make a few comments on a letter written by Peter Tensen concerning the persecution of Anabaptists in The Netherlands (C.C., Oct. 7, "Dutch hands not exactly clean").

First of all, the number of martyrs is not 2,500 but 2,000 according to Robert G. Torbet in his "A history of the Baptists." This happened in the years 1531 - 1597.

Secondly, this persecution took place when The Netherlands was under Spanish (Roman Catholic) control. Of the 2,000 that were killed, 3/4 were anabaptist.

As soon as William of Orange came to power the Baptists benefitted greatly by the policy of tolerance practised by the Prince of Orange.

W. van Oenen,
Huntsville, Ont.

William of Orange, Prince of The Netherlands

What segments?

With great interest I read, "Cross examination," by Dr. Bernard Zylstra; with much agreement too. However, I got stuck with one big question when Dr. Zylstra writes about "Maintaining Flexibility ..." in respect to universal medicare. He says, "If there are segments of the population that desire special medical attention, allow them to have it and let them pay for it by means of extra billing."

As a minister to the hospitals in Toronto, this statement made me wonder about its real meaning. Who are the people Dr. Zylstra refers to as segments of the population desiring special medical attention? Doesn't anyone who is suffering from something other than the common cold for example, desire this? My travels through the hospitals leads me to many patients, all who are full of desire for special attention, and it is there that they come since that is where the "specialists" are. It

JUST A MOMENT/HERMAN PRAAMSMA

'A people that does not know its history is doomed to repeat it.'

As you have undoubtedly read on the pages of this fine magazine, some consideration is presently being given to the establishment of a reformed archives centre. This centre would seek to preserve the records of the past, especially as they relate to the beginnings of reformed institutions in post II World War Canada. I applaud that step. As a matter of fact, I think it does not go far enough.

What we need is not only a written record of our past, but a collection of the most representative artifacts of that past, in short: **a reformed time capsule.** This is a necessity. To do without it would be irresponsible. I hereby solicit your suggestions for items to be included. May I make some beginning suggestions?

As a very minimum we ought to include the following items:

— 1 tile with an immigrant ship; 1 tile with a christian school on it; 1 tile with a church building
— 1 bound copy with representative polemical letters to the Editor (the choice of magazine is unimportant, the letters will be the same in any case)
— 1 roll of King peppermints
— 1 bathroom birthday calendar
— 1 Rien Poortvliet book
— 1 case of Amstel beer (empty, of course, are you kidding?)
— 1 bag of 'real' Dutch potatoes and a jar of 'real' gravy
— 1 set of Dutch curtains
— 1 program of a Dutch wedding party
— 1 typical deficit-drive letter (church or school organization, it doesn't matter which, the letters will be the same in any case)
— 1 teaspoon with christian building on it
— Recipe for 'olliebollen'
— At least ten church bulletins (choice of church is irrelevant, the bulletins will be virtually identical in any case)

This would represent, I think, a bare minimum. I might be willing to negotiate the spoon or the Poortvliet book, but the wedding program and peppermints are untouchables. They stay in the capsule.

I'm sure you have items to add. Don't send them directly to me. Our garage space is limited. Just outline your suggestion, and mail it using an ordindary 32¢ stamp. Any items that *are* sent are non-returnable, you just take your chance on whether or not we will include them. We will give full consideration to publishing a list of the most worthwhile suggestions in this space, giving credit to whom credit is due.

Expectantly yours.

Rev. Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ont.

View from a loft

Keith Knight

Ethnicity

Old Cal slipped into the back pew of the church on Sunday morning, bent on getting lost in the crowd. He had wanted to slither into church, be spiritually enriched by the worship service, then slither out into his loft.

My daughter spotted him just after he sat down. She turns around now and then before the service to see which of her friends are walking into church. "Old Cal's here!" she whispered excitedly. I knew that he didn't want to be noticed.

It happened to be All Nations Heritage Sunday, a denominationally decreed Sunday, and the service was to focus on the multi-national make-up of our local congregation as well as of the Church of our Lord. I didn't know whether it was simply coincidental that Cal happened to be in church, whether some member of the congregation encouraged him to be there, or whether it was the Spirit moving like the winds through the pipes in Cal's loft.

The sermon focused on the universality of the church and on the fact that, even though our congregation has her cultural roots in western Europe, we are blessed by having members who are black, Ukrainian, German, British, Asian, and Canadian.

Following the service I knocked on the loft door. He was home and he was decked out in his Sunday finest — Harris tweed (even though it was much too hot), middle-Presbyterian grey tie and black loafers.

"May I rescue you from the tranquility of your loft in favour of a cup of coffee ... and pastry (I added with emphasis) ... at our home?" I knew that he wouldn't refuse. He didn't.

We sat in the back yard. Despite the fact that it had just turned October the temperature had climbed to the mid-20s. Old Cal had left his suit jacket and tie in the house.

"Fine sermon ... dandy singin', too." Cal started, poking at an ant hill with his walking stick.

"Yep," I said, content to sit back and let him dabble in conversation. "You picked a good Sunday to join us for worship, Cal: All Nations Heritage Sunday."

"Well, I saw a bulletin on Saturday and the cover seemed inter'sting. Sorta like lookin' at a book in a store; you buy it 'cause the cover looks inter'sting. Sermon was good but it's all common sense," he said. "Everybody knows that God doesn't build his church only from a group of Dutchmen or Scotsmen. The whole world is his and everybody in it."

Marian came with a tray of baked goodies and a pot of coffee. "Now *this* is Sunday!" Old Cal exclaimed, looking at the pastry tray and rubbing his beard with glee. I agreed.

"I 'member back in the 50s when we had a lot of Dutch folk come into the Presbyterian church. I guess that we treated them that way, too: like second class Christians, I mean. We've got thousands of Dutch folk in our church now and it's sure made fer some interesting discussions over the years.

"But yer right," Cal continued. "We're all part of that same family of God. We've got our own little quirks. There's a saying, you know: one Reformed Christian is called a Calvinist, when you have two you have a church, and when you have three you have a split."

We both chuckled about that one.

"But even those who have split for doctrinal reasons are still part of that one body of Christ," I said. "You know, Cal, there was a time just a few years ago when a non-Christian was called a 'Canadian' in our circles. If you married a 'Canadian' it was like the kiss of spiritual death. That reminds me of the fact that, back in 1888, our World Missions agency was known as Heathen Missions. That heathen missions field consisted of the Indians in the American mid-west. Today those Indians are part of our church and form Classis Red Mesa."

"You know, young feller, I read a book a few years back called: How big is your God? I wouldn't mind seeing one now called: How big is your Church?"

"Finish your apple crisp, Old Cal. It's time for dinner."

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page, provided it meets editorial standards.

is there too, that the amazing progress in medical knowledge is thrown into the ring in the unrelenting fight against all types of serious diseases. Ninety-five percent of the patients I see in hospital (in 1983) would not have had any chance for medical help during the years I worked in the hospitals in Amsterdam. It is just this progress that doesn't seem to allow for a set limit to the costs of medical care. This is the problem Dr. Zylstra writes about. We should stop, but where and how? Should we stop with research? Should we call a halt to the continuous growth in the number of specialties or should we stop with the building, rebuilding, and expansion of hospitals? Yes, where do we stop? By allowing babies to die when they are born severely handicapped? By refusing treatment or surgery (transplants, etc.) of the elderly or by, indeed, opening certain avenues in health care only for those who can afford to pay, thus destroying universal medicare?

I hope Dr. Zylstra might have some answers. I think it is high time that in our circles we pay more attention to these problems. Here and there in his writing, Dr. Zylstra points to some steps that could be taken, but only very little would be won, even if it were possible to work in that direction.

I hope that my esteemed brother understands that I am not out to criticize him but rather to look for some answers to questions that baffle me as a hospital chaplain almost every day!

Jac Geuzebroek,
Agincourt, Ont.

Pontius' Puddle
PONTIUS, DID YOU GET TO BE LEADER BECAUSE OF YOUR STRENGTH OR YOUR INTELLIGENCE?
I'D LIKE TO RESPOND WITH THREE POINTS.
I WITHDRAW MY QUESTION.

Society

Think global, act local

Right on your own block

Ben Vandezande

Let me begin with an assumption; namely, that one specific way of answering God's invitation to love our neighbours includes the people who live right on our own block. We need to find very specific ways of translating that personally.

That means we would find ways to open our families up to become aware of the needs as they present themselves right next door. Perhaps then we can share the gift of community that we so easily take for granted.

Rather than doing this on our own let's begin with getting to know another christian family on our street and together begin to explore needs that could be met. One Mennonite couple I know developed a relationship with a Lutheran couple and pledged to meet the "felt needs" as they presented themselves. They visited the elderly; helped new parents with their first child; shared their house and yard with neighbourhood children and helped with many household functions for a disabled person. As their relationships developed they moved from dealing with the obvious "felt needs" to "the unfelt needs."

That is the kind of "presence ministry" that is within the reach of most families. It is a caring that can be done as a family with specific involvement of the children as well.

Before giving examples of how to go about that, it is important to clarify a few points about the relationship between this and evangelism. Service with our neighbours should not be seen as either "a means to" evangelism like bait on a hook. Neither is such service a subdivision of evangelism as if it is lower than sharing the gospel verbally.

This service in love to our neighbour is really a form of partnership with evangelism. Both are expressions of God's love for our neighbours. The crucial point is that both are part of the **ordinary,** day-to-day relationship with our neighbours.

There are at least four phases of such a relationship that we could keep in mind. Again, let's remember that we should explore these in community with another family so that we can help each other with our respective gifts; help sort out the problems we encounter and to pray with and for one another.

Being aware

Let's begin by getting to know our neighbours in a casual way. Become aware in specific ways what work and family relationships they have.

Being there

That awareness should begin by listening to your neighbours "agenda." Try to identify the "felt needs and joys." Remember not to jump in to "do" right away. Perhaps I can quote from John Stob: "To give to someone else in a compassionate way often does not mean doing something or giving something. It means being with someone in a way that says 'here I am, standing with you.' Sometimes standing there can be very uncomfortable and frightful, our insides wanting to do, or give, or judge. But the being there, as a person, as yourself, is what is needed."

Beginning to respond

Here is where the partnership with another christian family becomes important. Together you respond to those felt needs. Define a clear commitment with a neighbour, i.e. with an elderly person promise clearly when you will visit regularly. Be sure that we as families take on what we can handle and do what we are gifted at.

As we do this, we will become aware of several "unfelt needs" i.e. needs or concerns that are identified but often lie hidden. These include deeper emotional, social or spiritual needs.

Let's also remember that relationships are a two-way street. Let's share some of our needs or concerns too. It is much easier to give and help than it is to say I need help and receive it. Avoid dependency and keep relationships mutual.

Continuing to respond

As you get to know one another, you will increasingly find a gap in lifestyle and "values". Recognize that and realize that we communicate our beliefs and feelings regardless. Be honest about those differences, not with a view to judging the other person but to give them a clear indication of what's important to us.

Part of this may also involve talking the hope that Gospel gives *in the specific context* we are in. Sharing that is open-ended, without making the relationship conditional on the neighbour's acceptance or rejection of what you say.

These are not four artificial steps, but things to keep in mind in relating to our neighbours. Let's grow in this way too. Let's set aside time and family energy to minister right on our own block.

A realistic look at divorce

Mr. William Rang's "Skylights" are aptly labeled. They rarely fail to focus a ray of light on a very important issue. Almost invariably they provide a great deal of food for thought. But Mr. Rang's "Skylights" are not infallible, anymore than the real thing.

Skylights, as any home owner knows who is blessed with them, are most attractive on sunny days or on moonlight nights. During rainstorms it can be a different story. Then skylights often turn out to have leaks. Along with the light they admit water. In sèvere cases things can get pretty wet.

Things got a little wet in Mr. Rang's September 30 column, "God too is unhappily married." I say this even though almost everything said in the column is absolutely and incontrovertably correct. As I read it, I had to say after every single paragraph, "Yes, that is what the Bible says." Yes, but ....

I fear that this column will do much to harden the lines in the Christian community between those who see divorce as totally evil and those who find themselves divorced. It may increase the alienation that divorced people so often experience in their churches. It will certainly add to the pain divorced people feel. I know about the pain because I feel it right now.

How does one refute a column that is so right in what it says, and yet so wrong in what it implies or fails to say? When Mr. Rang speaks of God's patience, I find myself agreeing, yet at the same time there pop into my mind texts like Genesis 6:3, "Then the Lord said, 'My Spirit will not contend with man forever'" (NIV). And three verses later we read that the Lord was grieved he had made man and his heart was filled with pain and he decides to end this relationship and start over again. What is this, if not a form of divorce? Another passage is Romans 1 where we read of God giving up on people and giving them over to their own evil destiny. Or Hebrews 10, which makes clear there is a point of no return to God when his patience runs out.

If even God reaches the point of giving up, after a long period of being patient, how can human beings be patient indefinitely? Even though God's children are asked to be perfect even as their Father in heaven is perfect, that is an ideal never realized in this world. We are not like God, we are fallible and sinful, impatient, selfish, along with being generous, forgiving, forbearing, loving and a host of other qualities.

What troubles me about Mr. Rang's column is the implication that those who stay married have all the positive qualities that God's children should exhibit, and those who are divorced all the negative ones. But what would Mr. Rang advise a woman to do whose husband stabbed her until she was left for dead. He has served seven years in prison for his crime and she divorced him. Should she have stayed married to him and live in fear forever after? Must women, or men, with a verbally or physically abusive spouse take that abuse until one of them dies when in fact the abuse kills whatever tenderness there could possibly flourish between them? To be sure, there must be forgiveness. But is it really possible for a spouse to live with continued infidelity and rejection and scorn? And infidelity, of course, can take many forms. When one or the other of the marriage partners cannot or will not mend his/her way, must the other suffer endlessly and repeatedly? Is that what God really demands?

I think of the episode where

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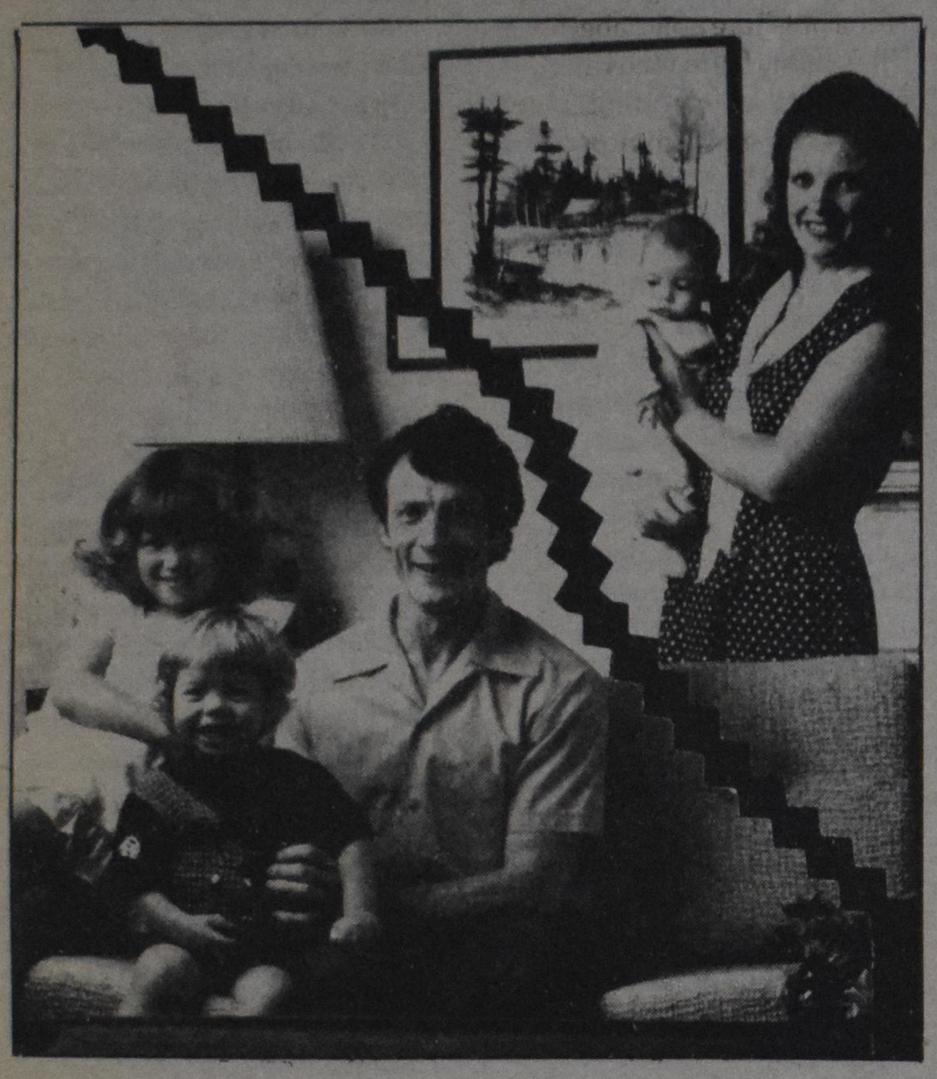

Jesus was asked about divorce (Matthew 19). The example of Moses is quoted. What has always struck me is not that Jesus holds up God's ideal of marriage — two people living their whole life together. Of course, that is how it should be. Divorced people will agree with that as much as anyone. They would have loved to stay married and be happy. But they couldn't. People couldn't always stay married in Moses' day either. So Moses allowed them to get a divorce. Jesus says that the divorce was because of the hardness of people's hearts. And, of course, that is how it is. Divorce is always because there is at least one hard heart in the marriage, and usually two. Even divorced people will testify to that. But what must people do in that situation, live together in hate, or admit failure and quit?

Some people simply cannot live together. Moses recognized that. Jesus, in not condemning Moses for allowing people to get a divorce, recognized that as well. *That* is the marvel of Matthew 19, in my opinion, that Jesus accepts the judgment of Moses as a wise one. Divorce, sinful and wrong though it may be, is sometimes the only possible way out. Sometimes divorce must be chosen because the alternative is incredibly more sinful.

If Moses recognized that, and if Jesus recognized that, is it not about time that the Christian community recognized that? Is it not about time that the Church, instead of condemning divorced people for having failed, wraps them in her loving arms until the wounds heal and they can begin to live again with joy?

How I wish that Mr. Rang, instead of writing about an unhappily married God who suffers indefinitely — though in fact he does not always do that — had challenged Christians to be loving and forgiving to divorced people who live with the wreckage of their lives. Instead of positing a whole string of perfectly good absolutes that cannot be kept by imperfect creatures, he would have served all of us a great deal better had he told us how to minister to people caught in the painful crunch of a creation where things, including marriages, are rarely ideal.

To say, as Mr. Rang does in his last line, "To divorce is to do evil," may ring true in the abstract setting of an office. It is a monstrous injustice, however, to those fellow-Christians who have lived too long with the evil of a dead marriage and who, in the midst of their private hells, are wrestling with the question, "Now what does God want me to do?" Where either choice -- staying or leaving — represents sin and pain, cannot the Church accept the reality that sometimes leaving and divorcing is the lesser sin? Only those who were in the marriage situation know all its painfully destructive aspects. Only they can make the final choice. If the choice to divorce is made prayerfully and after seeking competent advice, let the Christian community accept the tragic decision and support those who were forced to make it. That is what would truly make us a communion of, as yet imperfect, saints. Divorcing people know better than anyone how evil divorce really is. Yet it may be their only choice.

Divorce, in a tragically real way, like death is with us to stay. We can bewail the fact and unrealistically blame those who succumb. Or we can ask ourselves the questions: How can we prevent divorce? and, How can we salvage the people caught in divorce? What the Church cannot and may not do is allow divorced people to drift away from the Church because they are no longer welcome. If all of us need the Church, the hurting ones need the Church most.

Name withheld

William Rang responds

I appreciate the warm and friendly tone of the letter. It was not my intention to hurt anyone. Let me say that I have received many positive responses to this particular Skylight article.

According to Professor G. Geesink of The Netherlands we must distinguish between the doer and the receiver, the guilty and the not-guilty party. I addressed the person who is the doer. I was saying to that person, Don't go on a fault-finding mission against your marriage partner. Don't break troth. Don't seek for reasons in mental illness or personality differences. Let's be healers.

In *Gereformeerde Ethiek* by G. Geesink (p. 284) the author says that it has always been agreed among reformed theologians that marriage is not insoluble. Secondly, divorce is an act of deserting. The person who moves out is not always the deserter, but the person who within the confines of the walls of the house breaks the troth is the deserter.

"It is not absolutely sure, but very likely that Calvin recognized desertion as a ground for divorce."

Voetius wrote in his *Politica* that he recognized two grounds for divorce: adultery and desertion.

The church fathers O. De Moor and G. Geesink stress that based on Matthew 5:32 divorced people, whether doers or receivers, may not remarry. However, Geesink says that in certain reformed circles remarriage for receivers is allowed.

Adultery is a number of things — it can be physical, mental or spiritual. At any instant, adultery is the breaking of fidelity. It is the placing of a persons' desires away from the one to which they should be directed and giving them to a person who should not receive them.

Adultery is the breaking of troth and corresponds with the Dutch term "echtbreking."

There are people who are really hurt, who are the deserted ones. I know it from very close by. I was not writing against them.

My final point is that the Scriptures make it very clear that God's patience can indeed run out, but He is never the deserter.

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Church

Pastoral Pondering

The sermon

Rem Kooistra

I for one enjoy listening to the singing of the birds. I often wonder why those birds do so much more singing in the spring than during the rest of the summer. It also seems to me that they sing more in the morning than during the rest of the day. Why is this?

In my naive understanding of things I always figured that the birds were just singing to the glory of God. God cares for the birds: He loves them and feeds them. And so they sing for Him, I thought.

It seemed to me that this was also in harmony with *biblical theology*. Jesus tells us in Matthew 10:29 that *two* sparrows are sold for one penny, and in Luke 12:6 we hear that they become cheaper by number for there Jesus tells us that 2 pennies will buy you *five* sparrows. Cheaper by the dozen. Why do we do this to the animals? Nevertheless whether they are worth ½ penny or less, in either case we are told that "not one of them will fall to the ground without your Father's will" (Matthew) and that "not one of them is forgotten by God" (Luke).

So backed by two evangelists I felt quite secure. Till I met a biologist. He gave me an article to read. The title was: "Why do birds sing?" The answer tore my whole nice theory into threats. Their song is really a war song. They sing to tell other birds: "This is my territory! You better not hunt here or else..." They have a second theme too, the learned ornithologist (student of birds) wrote in that article. Their songs, especially in spring, declare war on every other male bird which dares to look at their spouses. In this bird-like way they defend the holiness of their marriages.

There I was. My universe had just been destroyed and I was left weeping while sitting on the ruins.

How can a war-song be a *Gloria Deo* I wondered. But then, would it be entirely impossible? In other words, would it be possible that God protects the birds just by letting them sing their own war-songs? Is God's providence exercised by making birds able by means of their own songs to put a fence around their hunting ground and at the same time around their mate, eggs and nest? In such a way their song would not only say: "Mine!", but also: "Thank You, Heavenly Father."

So you see that things are not always what they seem to be, even though at some deeper level there may still be an other dimension.

But, you will say by now, what has all this to do with the sermon? I think a whole lot. Knowing that I cannot sing very well, I have always been thankful that I could — at least — preach.

Now, in my learned books on the liturgy, it does not say that the preaching is done to praise the Lord. Of course, we have thanksgiving sermons, as the sermon after the Lord's Supper and the sermon on Thanksgiving Day. But those sermons traditionally do not give thanks, but lead the congregation to the prayer in which they give thanks or to a life of thanksgivings. Traditionally, the sermon is like the greeting at the beginning or the benediction at the end: it is **God speaking to the people.** The sermon is a message from God. In fact, we expect a new and different message from God every Sunday. If we don't hear anything we did not know as yet, we feel disappointed and even cheated. But could it be that the sermon is like the song of the birds? Could it be that the sermon is meant not only to *teach us* but also to *praise God?*

Would you ponder this question for a while, please?

Rev. Kooistra is a retired campus minister still active at Wilfrid Laurier University and the University of Waterloo in Waterloo, Ont.

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Press Parade

Two golden days

Robert J. Burdette

There are two days of the week upon which and about which I never worry. Two carefree days, kept sacredly free from fear and apprehension.

One of these is YESTERDAY. Yesterday, with all its cares and frets, with all its pains and aches, all its faults, its mistakes and blunders, has passed forever beyond the reach of my recall. I cannot undo an act that I wrought; I cannot un-say a word that I said yesterday. All that it holds of my life of wrongs, regret and sorrow, is in the hands of the mighty God of Love that can make the wrong things right, that can turn weeping into laughter, that can give beauty for ashes, the garment of praise for the spirit of heaviness, joy of the morning for the woe of the night. Save for the beautiful memories, sweet and tender, that linger like perfumes of roses in the heart of the day that is gone, I have nothing to do with yesterday. It was mine; it is God's.

And the other day I do not worry about is TOMORROW. Tomorrow with all its possible adversities, its burdens, its perils, its large promise and poor performance, its failures and mistakes, is as far beyond the reach of my mastery as its dead sister, yesterday. It is a day of God's. Its sun will rise in roseate splendor, or behind a mask of weeping clouds. But it will rise. I have no possession in that unborn day of grace. All else is in the safe-keeping of that Infinite God that holds for me the treasure of yesterday. His love is higher than the stars, wider than the skies, deeper than the seas. Tomorrow — it is God's day. It will be mine.

There is left for myself, then, but one day of the week — **TODAY.** With faith and trust in the Lord any man can fight the battles of today and any woman can carry the burdens of just one day. O friend, it is only when to the burdens and cares of today carefully measured out to us by the Infinite Wisdom and Might that gives with them the promise, "As thy day so shall thy strength be" we wilfully add the burdens of those two awful eternities — yesterday and tomorrow — that we break down. It isn't the experience of today that drives men mad. It is the remorse for something that happened yesterday, the dread of what tomorrow may disclose. These are God's days. Leave them with Him.

Therefore, I think and I do and I journey but one day at a time. That is the easy day. That is man's day. Nay, rather that is our day — God's and mine. And while faithfully and dutifully I run my course and work my appointed task on that day of ours, God the Almighty and the All-loving, takes care of yesterday and tomorrow.

The Tie,
Monthly Publication of the
New Westminster
Chr. Ref. Church

A thought on prayer

I got nothing I asked for, but ...

"I asked God for strength,
that I might achieve,
I was made weak that
I might learn humbly to obey.
I asked for help that
I might do greater things,
I was given infirmity that
I might do better things.
I asked for riches that
I might be happy,
I was given poverty that
I might be wise.
I asked for all things that
I might enjoy life,
I was given life that
I might enjoy all things.
I got nothing I asked for,
but everything I hoped for.
Despite myself, my prayers
were answered.
I am, among all men,
most richly blessed."

There's much truth in this writer's observations. God does answer our prayers, but certainly not always in the way we wish and expect. His ways are way above our understanding. We learn that again and again!

This is why it's always tempting to run way ahead of the Lord and not wait upon him. Running ahead of the Lord is expecting and even demanding that He behave and act in ways that we have determined. It can be expecting Him to give His approval to plans which we concocted with hardly a thought and a prayer for His Spirit and guidance.

The result can be disillusionment and scepticism.

Trustful waiting, the Lord promises, brings grace and strength.

Being so terribly human, waiting on the Lord isn't always easy. But it's always rewarding.

Wait for the Lord;
be strong, and let your heart
take courage;
yea, wait for the Lord! (Ps. 27:14).

The Lord doesn't put His children to shame.

Peter Nicolai,
Bulletin, 2nd Chr. Ref. Church,
Brampton, Ont.

Church News

Christian Reformed

Declined

— to Covenant, Woodstock, Ont., Rev. Peter Kranenburg, Second, Toronto, Ont.

Accepted

— as team minister in First, Langley, BC, Rev. Robert De Moor of Edmonton, Alta.

Address change

New Clerk for the Zion CRC, Oshawa, Mr. J. DeVries, 322 Colborne St., E., Oshawa L1G 1M5. Please send all mail to the church address.

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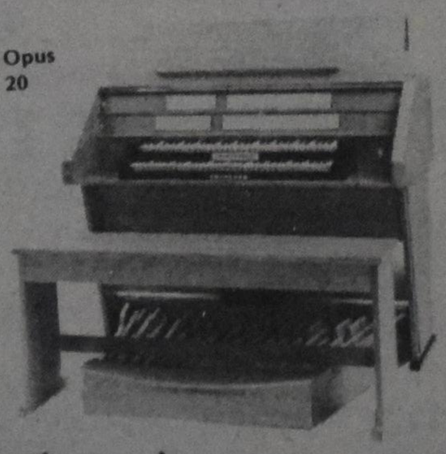

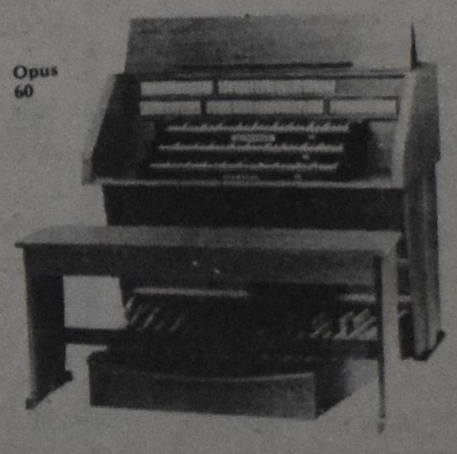

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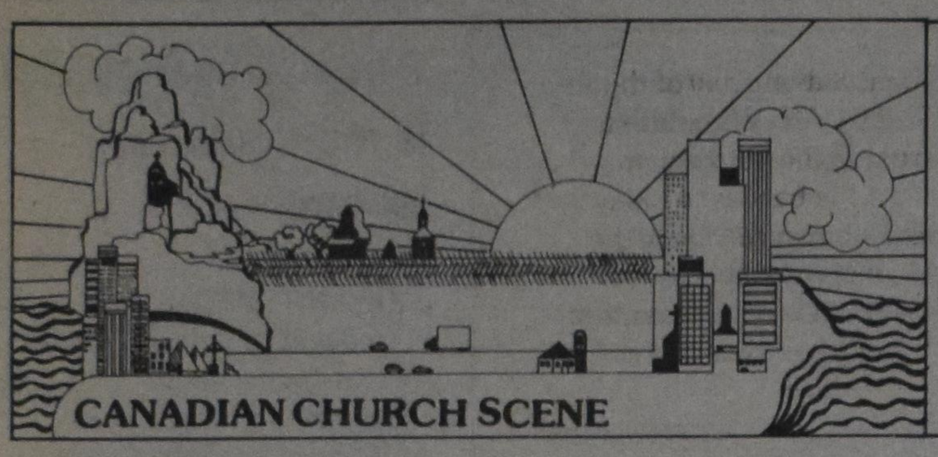


Jacob Kuntz

Critical remarks about W.C.C.

The official magazines of 3 "mainline churches" in Canada (Anglican, United and Presbyterian) carried extensive reports about the meetings of the 6th Assembly of the World Council of Churches in Vancouver. In general these reports were very favourable.

The United Church Observer called the Assembly "an Assembly of salvation and liberation" and said "that this Assembly has been rooted in the Bible, in prayer and worship. Critics who charge that the WCC is more concerned with politics and economics than with faith in God, Jesus Christ and Holy Spirit simply don't know what they are talking about."

The (Anglican) Canadian Churchman and The Presbyterian Record also had much praise for the 6th Assembly. "It represented a significant advance in church unity," said the Churchman. And the editor of The Presbyterian Record wrote "that all in all, it was a grand and glorious testimony."

That does not mean, however, that critical remarks were absent.

Lack of time

An editorial in the September issue of the Churchman was entitled: "Too many words, much haste marked Vancouver assembly." We read: "During the last 72 hours of the assembly all of these reports (on important issues, JK), as well as statements on particular concerns and major decisions for the WCC's financial support during the next seven years had to be reached. Crammed into this time frame (because the reports were late coming from the group) they received less than adequate attention, according to many delegates.

In addition, the plenary sessions lacked real debate over specific issues and recommendations. It was European-style debate in which the moderator received on paper the names of those who wished to speak before a report or statement was introduced."

Unequal criticism

The October issue of the Churchman also contained a critical editorial, under the title "WCC Weakens Credibility with Political Statements." We quote from that article:

"Both delegates and observers deplored what they perceived to be an imbalance in the assembly's handling of human rights statements. The United States was severely criticized for its involvement in Central America. However, delegates refused to call for "immediate" withdrawal of Soviet troops from Afghanistan, after Russian Orthodox members said that to do so would severely strain "our ecumenical fellowship...

"It could be suggested that the WCC should avoid such specific areas of controversy ...

"The WCC most resembles the United Nations — a group of diverse people who come together for a specific purpose, but whose relationship is at best a tenuous one.

"The WCC cannot afford to endanger that network — specifically, it cannot take actions which will result in the loss of the Russian Orthodox Church, which is so isolated from the rest of the world.

"But at the same time, it should not be seen to be giving in to Russian demands on political issues. That does the WCC great damage."

Poor analysis of problems

The Presbyterian Record carried the first installment of a report by Dr. W. Klempa who did not hesitate either to criticize the WCC for certain tendencies that were apparent at the recent Assembly. We quote some of his remarks:

"In its various programmes the Council has shown a bias in favour of the poor, the oppressed and marginalized. For this the Council is to be commended since the clear teaching of the Bible is that God is on the side of the poor and the oppressed."

"What is to be criticized is that, in exercising its bias in favour of the poor, the Council has adopted particular social, economic and political positions. But the Bible does not specifically prescribe the political and economic patterns demanded by God's righteousness and love ...

"What is also objectionable about some of the prophetic positions which the Council has taken is that they have not always been the product of painstaking analysis and hard discussion. Jacques Ellul, the French lay theologian, may be overly harsh but his criticism needs to be heeded. 'The World Council of Churches,' he says, 'has precipitously adopted positions which hardly seem worth being taken seriously: only poorly analyzed problems, inappropriate proposals for solutions, superficiality.' It's true. There are times when one has the definite impression that there is a WCC party line."

A miracle it works at all

The United Church Observer recognized the tensions and controversies within the WCC but felt that "with such a host of vastly different cultures and churches, it is a miracle that it works at all, let alone as well as it does." But it also mentioned the weaknesses of the Assembly.

"Certainly this Assembly was far from perfect. Delegates quarreled at times over some of the most petty structural problems. Males still have enormous difficulty making the necessary changes in thinking and values that would allow them to share equally with women and recognize their mutuality. Youth are justifiably frustrated with the cautious approach of other delgates, making it apparent that, if we don't change our ways, young men and women may well not be around to provide us with courage and badly needed energy."

The Roman Catholic Church in Canada (2)

Its historical development

Johan D. Tangelder

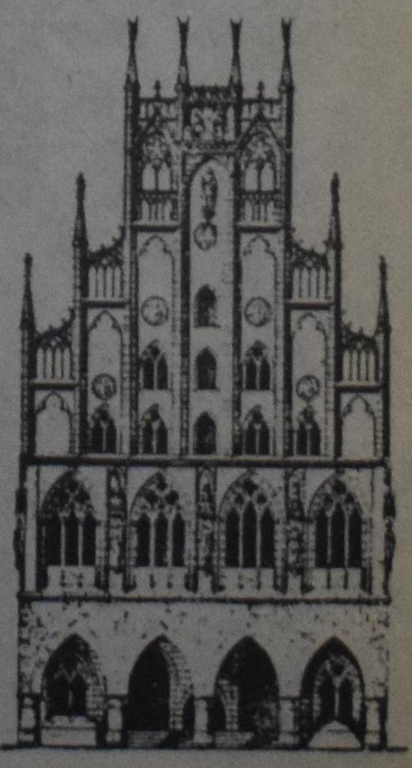
Irish Catholics, English speaking as they were, began coming to Canada in the 19th century as a result of the critical conditions prevailing in Ireland. They made matters complicated for the French Catholics. Along with the Irish Catholics came the Protestants. The Irish Protestant immigrants introduced Orangeism. The formal history of Canada's Orange Lodges began in 1830. The militant and sectarian sides of Irish sides of Irish Orangeism were de-emphasized. Instead, fraternal and benevolent functions were developed. Despite all this, Toronto, the "Belfast of Canada", witnessed over 20 riots between Orangemen and Irish Catholics in the last part of the 1800's. The membership of the Orange Lodge was mainly drawn from the working class. What motivated the Toronto workers to maintain their Orange idealism? It had an obvious patriotic and Protestant defender appeal. Many English Canadians had come to believe that vigilance was necessary to ensure that the country would not wake up one morning with the Pope as the head of country instead of the Queen. In the 1880's Ontario Orangemen sang a song, to the tune of "Tramp, Tramp, Tramp," that had a chorus which went like this:

Wake up Britons you are
sleeping,
Rouse up for the traitors come,
But beneath the Union Jack, we
will keep the Jesuit back,
And we'll live for freedom here
in Britain's home.

Orangeism was a strong force in politics. It was not until the mid 1940's that the mayor of Toronto could be elected without being a member of the Orange Lodge. Only a few pockets of strident anti-Catholicism are left. The disappearance of militant anti-Catholicism is praiseworthy. But is the reason for this development so laudable? Arnold Edinburgh comments: "In the nineteenth century, when people fought each other on matters of religious principle, they at least held some principles. The reason that they do not fight any more in public is that they do not hold the principles in private." Edinburgh is right on the mark!

One RC movement must still be mentioned — the Canadian Knights of Columbus (KC). The KC originated as a fraternal benefit society of Catholic men in the U.S. in 1882. From a small beginning the organization spread into Canada, the Philippines, Cuba, Puerto Rico and Panama. It gives substantial support to the Canadian Catholic Radio programs. It also makes available to its members an insurance and a blood donors program. The KC publication Columbia has the greatest circulation (over 1.2 million) of any Catholic monthly in North America. Recent programs undertaken by the Knights include promotions of vocations to the priesthood and religious life, promotion of rosaries, efforts to halt abortion, assistance to the retarded and the disadvantaged people. Since 1914 scholarships have been provided for college education. In World War I the KC devoted its resources and leadership to aid the men in the military services. In 1939 the KC Canadian Army Huts was organized. This organization was placed at the service of the Catholic hierarchy and the Canadian government. It had trained secretaries, hotels and recreation centres for the Canadian armed forces. This work placed the Catholics in the field of "social services" and gave them a good standing in the community. In 1941 the Canadian government allotted the necessary funds for the KC activities in Canada and abroad. During its seven years of existence the Canadian KC program had operations on four continents.

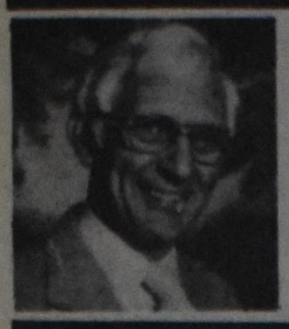
As we traced the broad outlines of the historic development of the Catholic Church in Canada we discovered the reasons for her unique character. A distinct segment of the church never assimilated to the Anglo-Saxon culture of the majority. The non-French Catholic elements were not absorbed by the French as a whole. The Irish, Polish and other Catholic ethnic groups kept their own identity. The different nationalities didn't integrate. As a result no



national Roman Catholic Church arose as it did south of the border, where the Church became a melting pot of nations. The French element had become well established before the English came on the scene. The stronghold of Catholicism is still Quebec — with its fervent nationalism.

Johan Tangelder is pastor of the Christian Reformed Church of Strathroy, Ont.

School



William R. Rang

Skylights

Outlaws

When I was a student in grade five, my hunger for books began to announce itself. My friends and I were in our cowboy-and-indian stage, and Karl May was our favourite author. One of my friends was Winnetou, the noble Indian chief, and I was Old Shatterhand, the powerful whiteman. Together we roamed the fields just outside our city, looking for mean Comanches and rum-smuggling outlaws.

Outlaws! Such terrible people! No respect for the law. Living by their own moral and penal codes. Trigger happy, bloodthirsty. Oh yes, we hated the outlaws.

Our teacher was Mr. Holms. He could tell stories that raised your bloodpressure and gave you goose pimples at the same time. One day he told us about outlaws. Our ears grew inches as he explained what kind of people they were.

Just the other day I studied D. James Kennedy's "Evangelism Explosion" and all of a sudden he touched upon my cowboy-and-indian stage of long ago. "If we commit just one sin," he wrote, "we step outside the law and become an outlaw."

Me, an outlaw? A terrible person? Void of respect for the law? Living by my own moral code?

Obviously. It's what the Word says.

But the Word says also something else. "Be ye therefore perfect even as your Father in heaven is perfect." (Matt. 5:48). And that's an order, a tall one.

Kennedy said, "That's the passing grade. The amazing thing I discovered is that God does not grade on a curve." God does not want to give me just a passing grade or even a B minus. He says, "Be perfect."

With the help of the Holy Spirit I must work at that. I may not be an outlaw.

An outlaw cannot enjoy God.

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Peruvian evangelical is multicultural lecturer

GRAND RAPIDS, Mich. — A frequent traveler and expert on christian student movements throughout the world has joined the Calvin College faculty for 1983-84 as the fourth speaker in Calvin's Multicultural Lectureship Program. He is the Rev. Samuel Escobar, of Lima, Peru, associate general secretary of the International Fellowship of Evangelical Students.

Rev. Escobar was born in a christian home and educated in a christian elementary school. "At 16, in my first year of university, I committed myself consciously to the Lordship of Jesus Christ and was baptized in a Baptist church in Lima in 1951," he said.

He has found that the evangelical faith "is the most articulate and meaningful expression of my own faith." However, "There is a great need to make the evangelical heritage alive in the context of the Latin American situation," he said.

Rev. Escobar will teach four courses and give three public lectures during his Calvin stay. He currently is teaching "Humanity, History, and Liberation"; during the interim term (January) he will teach "Man, History, and Hope in Ernesto Sabato, Cesar Vallejo, and Mario Vargas Llosa"; and he will teach two courses during the spring semester, "Protestant Thought and Modernity" and "Evangelical Missiology: A Third-World Perspective."

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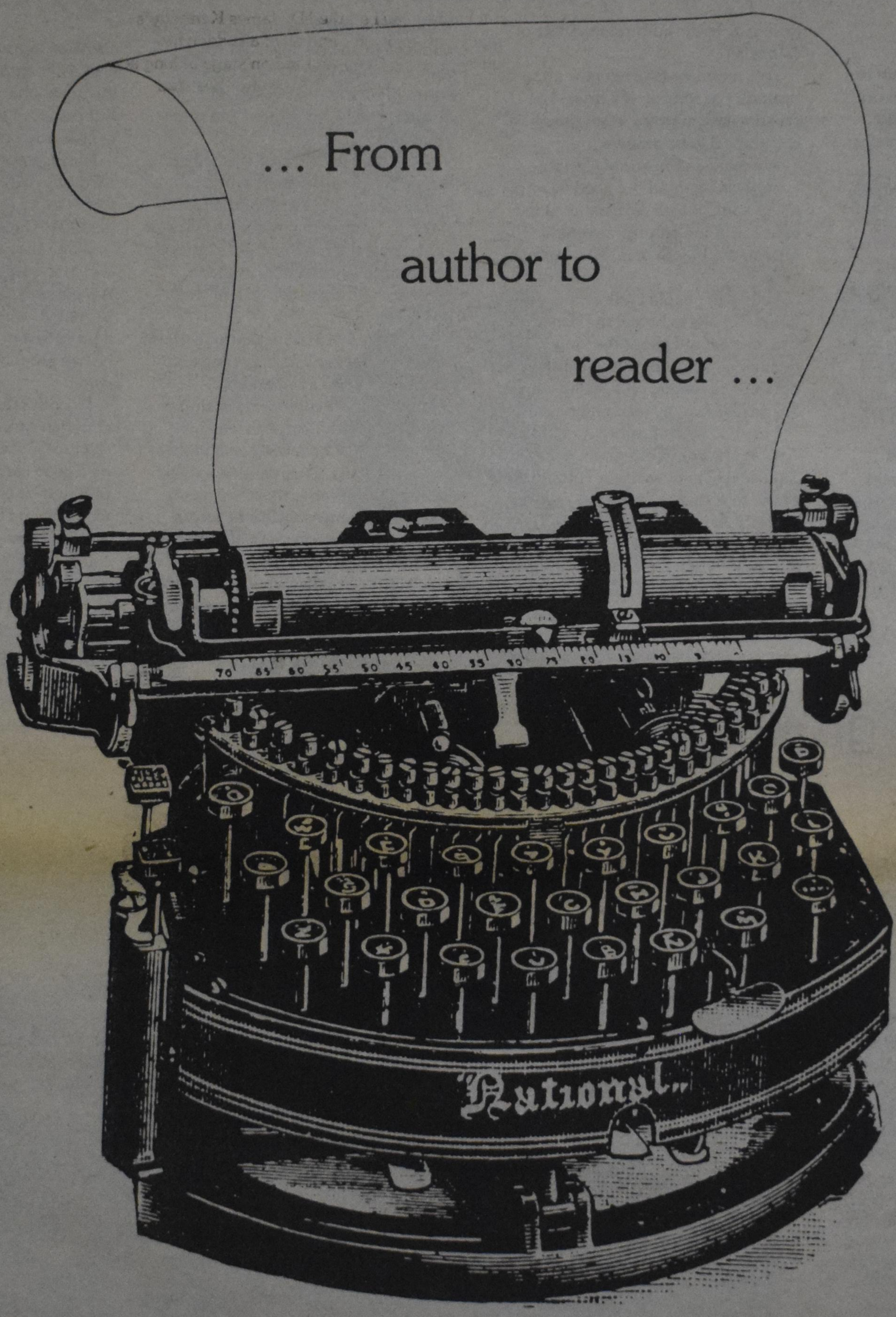
1983 Fall Book Issue



This Fall Book Issue has been organized, designed and edited by Margaret Griffioen.

Something For Everyone

Inside:

Self-help books — should you turn to them?
page 3

More people are turning to self-help books and there are many to choose from. *Calvinist Contact* takes a look at this trend and discusses the books with a professional psychologist.

What, if anything, do young people read?
page 9

If you've ever wondered this, join Hilda Wielemaker and her extraterrestrial friend as they discover (with some surprises!) the favourite books and magazines of today's youth.

Small tract celebrates 50th anniversary
page 13

Read about how this small tract has brought people to the Lord for 50 years and how in all that time its message has not changed.

Also:

- A special children's page, all about books
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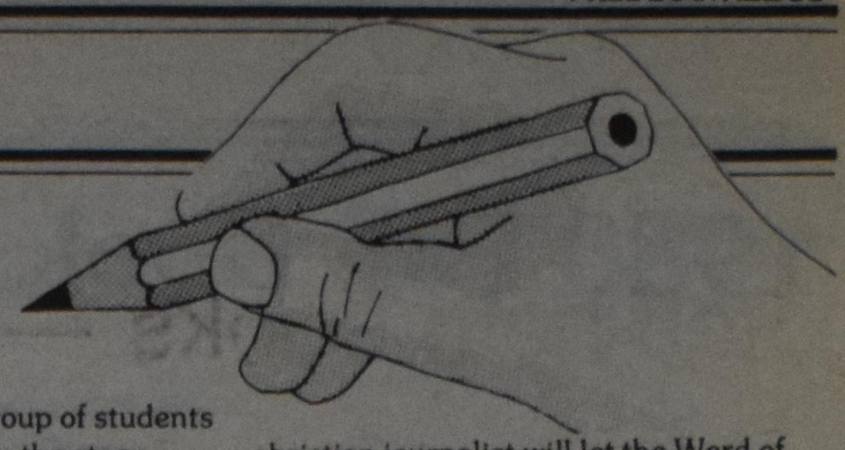


What is christian journalism?

Bert Witvoet

Christian journalism does not preach Christianity. Its task is not to evangelize the world, but to report on what is happening to God's world.

Most christian magazines preach a message and report on what's happening in a church denomination or in missions and evangelism. That's fine as far as a church press is concerned.

But an independent christian newspaper should report on the world which has as backdrop the Kingdom of God. It should open up windows to our society and allow that society to see itself as it truly is.

The secular press does not sense that full reality. It only sees the foreground — human society. It overlooks the presence of God and Satan, of angels and devils at work in the creation.

The reformed position says that the creation purposes still hold for man. We don't have to justify a christian newspaper by referring to the missionary mandate of Matthew 28. Christian journalism responds primarily to the cultural mandate of Genesis 1.

This mandate is given new impetus through the coming of Christ. The creation still matters, even though it will some day be renewed.

We must as Church of Christ evangelize, spread the good news of the gospel, of course. But not at the expense of the cultural mandate. The missionary mandate is the *additional* task.

I put it to people I talk to this way: a journalist has to reveal the Kingdom of heaven, not tell about the kingdom of heaven. And I illustrate the difference between revealing and telling with an anecdote from my teaching days.

I used to teach English and Theatre Arts at Harbord Collegiate, a public high school in downtown Toronto. One of the first things I would always do in Theatre Arts is have a group of ten students act out an impromptu situation. They were told they were in a park waiting for someone. That's all. The rest of the class would watch them for 2 minutes. Then we would together discuss what had happened on stage.

Invariably the first group of students would pace up and down the stage, glance at their watch, pace up and down, glance at their watch, sigh in disgust, and become more and more impatient.

What they were doing was telling the audience rather than acting out and revealing the fact that they were waiting. Good acting requires that you experience the reality of the situation, act accordingly and hope that the audience will catch the drift of what you are doing.

After the discussion, a second group would act out the waiting scene and you could notice a remarkable improvement. People were sitting or standing quietly, perhaps watching someone else or chewing on a piece of imaginary grass. They were no longer telling the audience that they were waiting. The message came across indirectly but much more effectively.

Journalism is like that too. You don't tell the reader what you think of a certain person you are interviewing, but the questions and the detail will reveal the person to the reader. A christian journalist will let the Word of God shine through in the way he asks the questions and selects the detail. But you have to be a sensitive reader to pick up all the clues.

North American Christians have a hard time with that. They want Christianity to be preached or else it isn't Christianity anymore.

When they see a cabinet made by a christian carpenter they insist that it has nothing to do with being a Christian. Unless the carpenter chisels a Bible text in the door of the cabinet, he has produced a secular piece of work.

I dispute that assumption. The christian carpenter who dedicates his craft to God and disciplines himself to be a good carpenter will reveal (not tell) that he is a christian carpenter. One may not be able to pick up the signals immediately. Perhaps it comes out in the simplicity of design, perhaps in the workmanship, perhaps it needs to be seen in the context of other works, perhaps you have to watch the

Continued on page 7 ...

Read and grow

Joanne Beukema

A well-known poem says:

Books are keys to wisdom's treasure,
Books are gates to lands of pleasure,
Books are paths that upwards lead,
Books are friends. Come, let us read!

Reading brings with it a very special reward. It is through reading that our knowledge increases, that we become more aware of the world around us, that we are able to talk about various subjects. There is always room for growth, for everyone, be it intellectual, mental or spiritual.

The choice in books we have today is tremendous. It's often not easy to make a selection and to be assured that our money and time is well-spent. The books we read should have meaning and purpose. Our lives should be enriched by such reading. I remember reading *In this Sign* by Joanne Greenberg, a secular book about a deaf-mute couple with a hearing child. It is a sensitive, well-written book about a situation I didn't know much about, and I have been enriched by the knowledge I gained. Another book I've read and re-read is *Joy in the Morning* by Betty Smith, a delightful book about a teenage marriage. Although such books have no specific spiritual message, much can be learned from them and enjoyment gained by reading them. I find that when we read a good book, we generally want to talk about it and recommend it to others. Every day we are judged by our actions. We are also judged by the books we select and read!

The kind of books that are truly uplifting, that will bring us closer to our Creator, are the books other Christians have written. We can learn much from someone else's spiritual experience. However, we should read critically, not gobbling up everything as gospel truth. Much is written today in the name of Christian literature that is not true to the teachings of the Bible. Therefore, before we choose and buy Christian novels or study material, we should consult the catalogue of a reputable publishing house, or ask our pastor or some other knowledgeable person about the right kind of books to help us grow. Reading book reviews in Christian magazines will also help us in selecting good reading material.

Some authors (among many) whose books I have enjoyed reading and been enriched by are (alphabetically arranged) Charles Allen, Taylor Caldwell, Charles Colson, Margaret Craven, Ralph Heynen, Grace Irwin, Catherine Marshall, Alan Paton, Chaim Potok, Walter and Ingrid Trobisch, Rudy Wiebe, and Philip Yancey. I am sure your own list is nearly endless too!

Books, of course, aren't the only material which we can read and receive a blessing from. Church (and other) magazines are a good source of articles, meditations and poetry, on which we can grow. Daily devotional booklets are also an aid to help us grow in our spiritual life.

The best book of all from which to derive spiritual strength is, of course, the Bible. No matter how many books we read, if we don't read **THE BOOK**, we will not receive what we are searching for. No amount of reading will bring us closer to God than the reading of His own Word. If we want to know God, we must seek Him first in His own Book.

So, I urge you to read, to grow; to build you faith by reading, and test what you read to the Word of God. As Paul writes in his letter to the Philippians:

"Whatever is true,
whatever is honorable,
whatever is just,
whatever is pure,
whatever is lovely,
whatever is gracious,
if there is any excellence,
if there is anything worthy of praise,
think about these things."

(Reprinted from "The Communicator" June 1983, publication of the Abbotsford Chr. Ref. Churches.)

Self-help books — Should you turn to them?

Margaret Griffioen

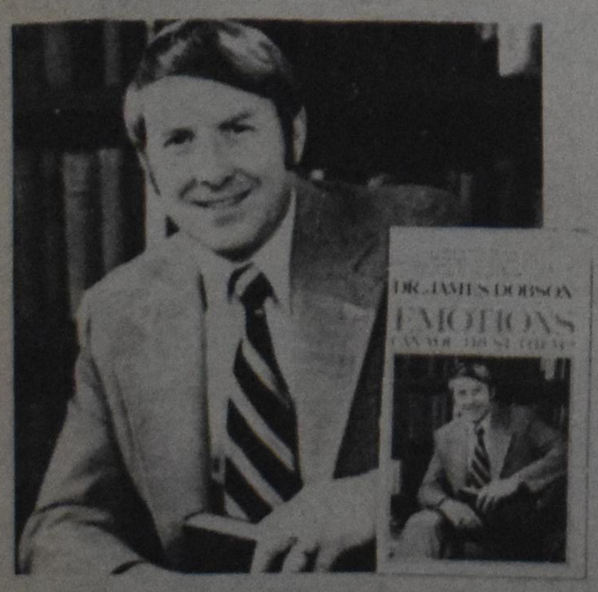
More and more people are turning to books in an effort to cope with life's problems. To meet this demand, multitudes of self-help books are being published each year dealing with everything from physical, sexual, marital and relationship problems to all kinds of emotional difficulties. Bookstore and library shelves are lined with these books.

According to one christian bookstore manager, the most frequent requests for these books are in the areas of depression and vacancies in life, (lack of friends, family break-ups, etc.). She attributes this to the "fast life people lead today. People don't stop to think, and a five minute or half hour sermon just doesn't help with these problems, so people look to books for solutions."

Currently some of the most popular authors of self-help books include John Powell, (*Why Am I Afraid to Tell You Who I Am?)* David A. Seamount, (*Healing for Damaged Emotions*), Tim La Haye, *(The Act of Marriage)*, and the many books of Dr. James Dobson. Many of these authors are ministers, doctors and psychologists — experts in their fields and Christians — yet do their books really provide assistance? Should people turn to them?

A counsellor's perspective

In discussing self-help books, Dr. Leonard Kirk, a Psychologist for Salem Christian Counselling Services, agreed with the bookstore manager that some of the greatest problems facing people today are depression, and vacancies,



One of today's most recommended christian authors is Doctor James Dobson.

but he also adds that communication and family living are also very common problem areas.

Dr. Kirk attributes the increase in these problems to the stressful lives of people today, stress which he says is different then that which people experienced 100 years ago. "For many people through the course of recorded history, stress was related to the problem of providing food, clothing and shelter — at least at a minimal level.

"Today, however, in addition to this, stress has a lot to do with the way one sees oneself, (self-concept), and the need for coming to terms with oneself and purpose for being here, as well as the fast pace of life today."

Dr. Kirk believes that people don't take adequate time to enjoy simple things and a lot of that has to do with the "success orientation" of our society which perceives individual worth in terms of performance rather than in terms of who a person is.

Four reasons

There are four main reasons Dr. Kirk offers why, faced with the problems mentioned, people turn to books rather than other people for assistance.

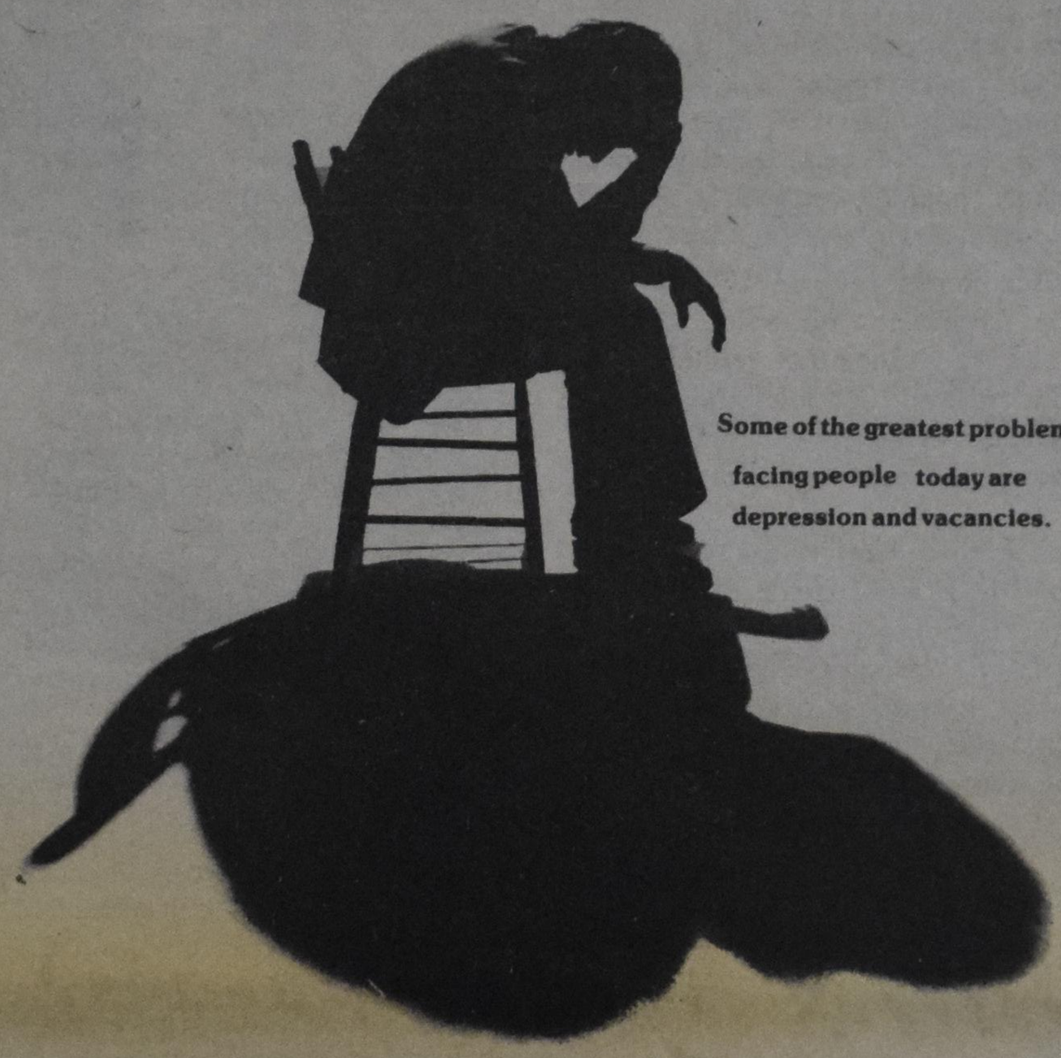
First, many people are very afraid to open themselves up to others. Therefore they find it less threatening to turn to a book, which can be personally impersonal, than to turn to another human being and thereby revealing themselves as being less than they want to be.

Secondly, for a long time the printed word was looked upon as being authoritative and probably some of that still hangs on today. For example, individuals think they can have access to highly trained and extremely skilled therapists in a book whereas they would not be able to talk to such a person face to face.

Thirdly, as an individual begins to become acquainted with a particular book, he tends to see himself in terms of that book. He thereby finds himself believing that the observations of the author are applicable to him. He then begins to more or less say, 'if this guy was right here, he's probably right there.'

And finally, people often turn to books because a well-written book which deals with communication, relationship and other stresses, is often an expression of what we would call "common sense" stated in an understandable and useable way. One may already know the fact stated, but not recognize how the various aspects of the situation fit together, until one has it called to his attention.

Do they help



Some of the greatest problems facing people today are depression and vacancies.

The question is, do these books provide the assistance people seek from them? "Obviously," says Dr. Kirk, "some books are going to be more helpful to the specific individual than others.

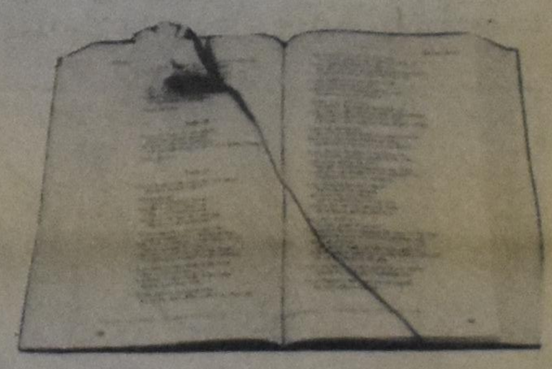
"In addition, there are some authors whose printed works are more nearly in harmony with the facts of personal existence, while others are based on theory and speculation. Moreover, the philosophy behind some of the books seems to be more in accord with the Christian perspective, than the philosophies behind others."

Dr. Kirk, therefore, cautions that people should be careful about the kinds of self-help books they turn to. "If there are serious problems in an area, I feel books are inadequate. Are they helpful? Yes. Are they the best help? No."

For a general orientation, Dr. Kirk says these books are helpful, but for a specific stressful problem he feels a person requires some inter-communication with someone who is qualified to help.

If a person wants to know the best books to read for a specific problem area, books which are genuinely helpful, he should consult with someone who is acquainted with the writings in the area, people such as professional counsellors and ministers, according to Dr. Kirk. "You can find a multitude of professional approaches that are in contradiction to each other, so you should make sure the author is someone who is trained specifically in that area."

Recommended books



Some authors that Dr. Kirk recommends include John Powell, Jess Laird, William Bachus (*Telling Yourself the Truth*], and Dr. James Dobson. Others, although not necessarily written from an overt Christian viewpoint," which he suggests are *Growing Up Straight* (which deals with a perspective on homosexuality) by Peter and Barbara Wyden, *Between Parent and Child* and *Between Parent and Teenager* by Hiem Ginot and *Parent Effectiveness Training* by Thomas Gorden. These books, according to Dr. Kirk have good

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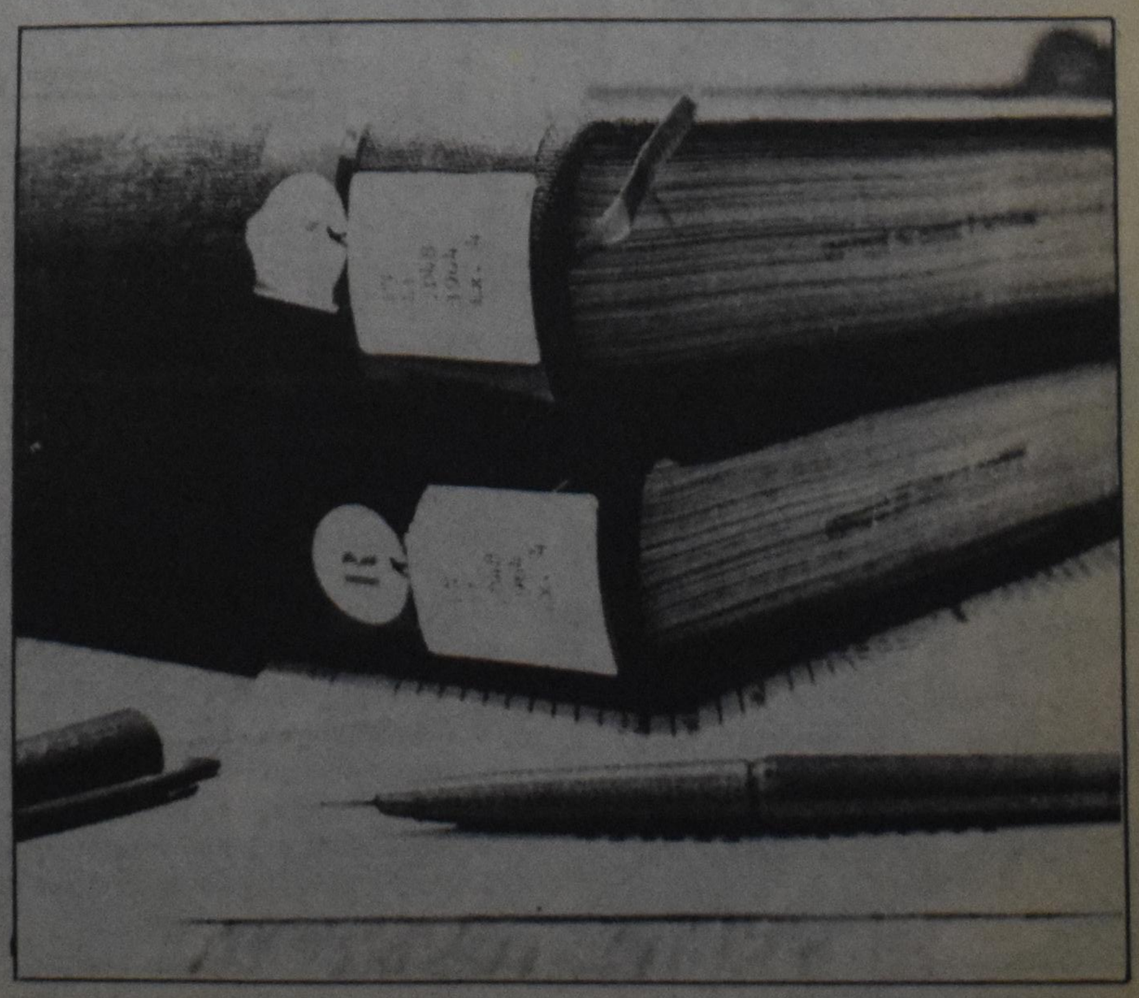


Libraries and bookstores offer wide selections of self-help books — it's often difficult to know which are the better books.

God is not a fascist

Theodore Plantinga

People who are interested in theology, Christianity and the church and who turn to books to learn more are often put off by the ponderous language used by professors and the authors of theological works. They might well ask themselves whether there is not some more digestable reading material which they could use to orient themselves to the latest developments. Fortunately, there is such material to be had — the religious journalism of periodicals like *Christianity Today* and even of secular newspapers.

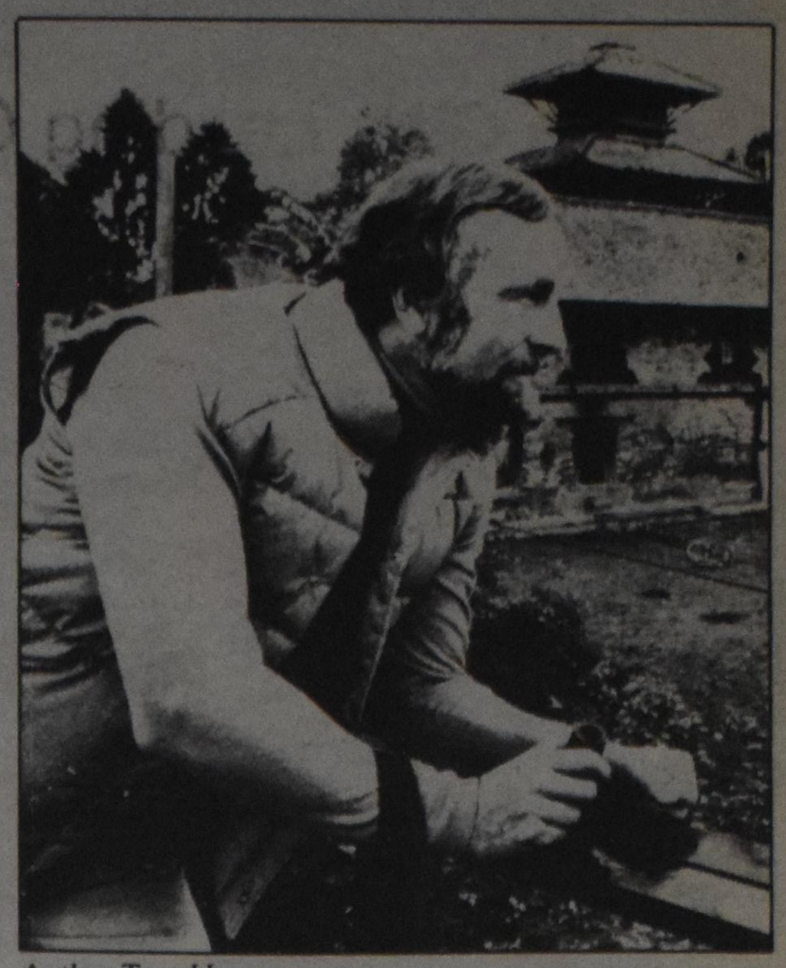
Harpur's best

The Toronto *Star*, one of Canada's leading newspapers, has long featured the journalism of Tom Harpur, a former theological professor and Anglican clergyman who has made journalism and broadcasting his career. Oxford University Press is now bringing out a collection of some of the best of Harpur's journalistic pieces under the title *Harpur's Heaven and Hell*, complete with a 25-page introduction in which the author spells out the main lines of his own thinking. (The book is 246 pages in length; the hardcover edition sells for $19.95, and the paperback for $9.95).

The reference to hell in the title is significant. Many clergymen have dropped this word from their vocabulary, having resolved, apparently, to mouth pleasantries only. Harpur does not fit into this mold; he is not a syrupy promotor of religion who gives his blessing to everything said and done in its name. Quite the contrary, for he maintains that religion may well "... continue to contribute as much to humanity's deepest problems as it does to their healing, if not more" (p. 17). For millions of people, religion "... has become an obstacle, and sometimes even the very cause of their feelings of utter darkness and self-loathing" (p. 34). Religion, in short, is "at once the most powerful force for good or evil" (p. 5).

In the writing of any journalist, personal biases and convictions shine through. Harpur makes no attempt to hide his own theological stance. He tells us that his allegiance is to process thought, which is an approach to theology rooted in the philosophy of

religion may well "... continue to contribute as much to humanity's deepest problems as it does to their healing, if not more ..."



Author Tom Harpur

Alfred North Whitehead (1861-1947).

The God Harpur believes in is an "evolving God" with a "night-side" and a "day-side" (p. 32). This way of thinking does not brush evil aside as mere illusion, but it is, in the end, cautiously optimistic: the good news of the kingdom of God is that "... contrary to all appearances, evil is not on the throne; there is a loving centre to the cosmos" (p. 14).

Political concern

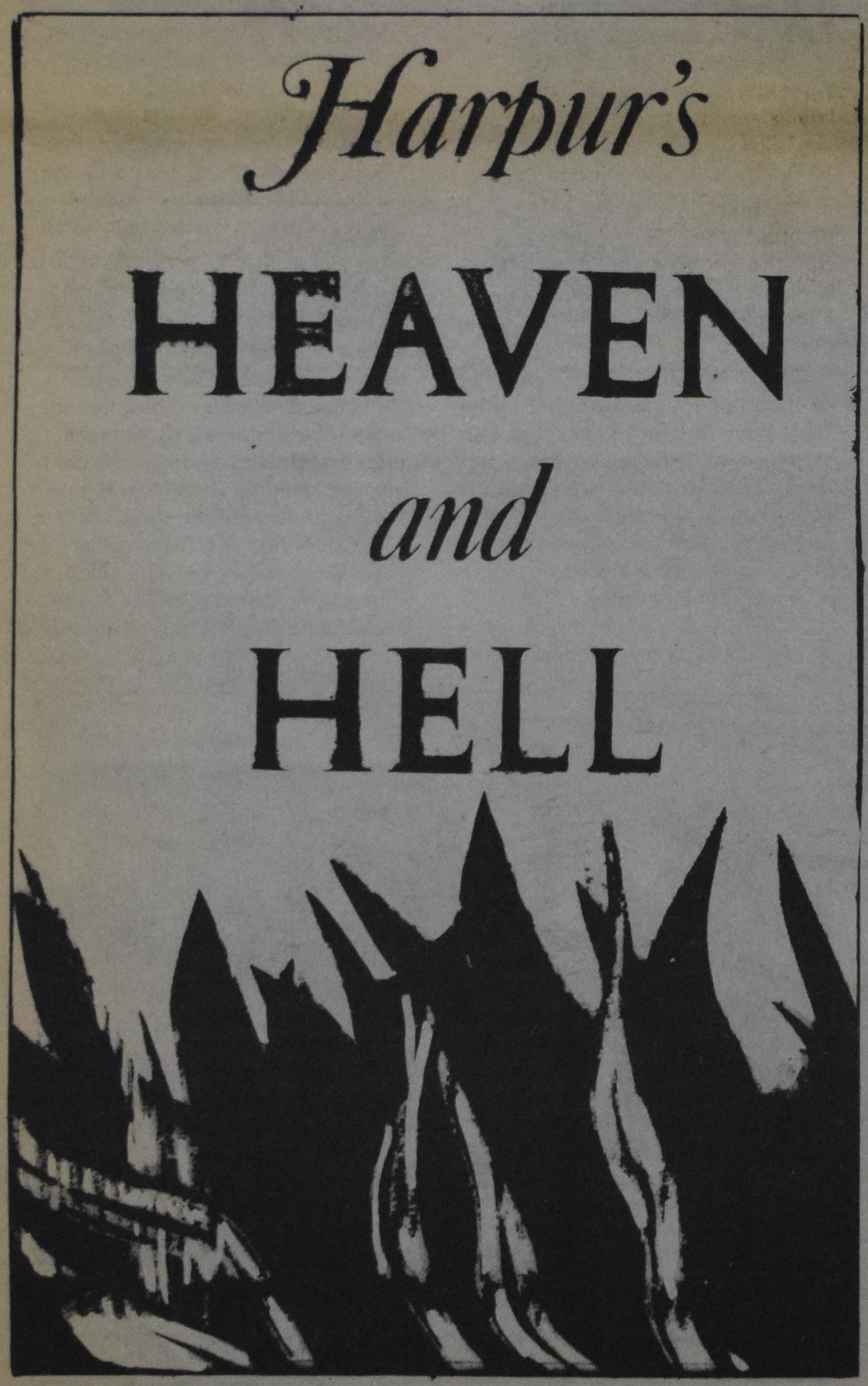
For many writers today, theological questions are bound up with social and political issues. Harpur, too, is much concerned with politics and manifests the fear of authority that grips so many thinkers and writers of the late twentieth century. Hence he warns against the "illusion" that "absolute, objective certainty is possible about eternal things" (p. 24; see also pp. 18, 49, 41, 105). He makes some harsh comments about the Roman Catholic Church, and especially Pope John Paul II. In concluding his introduction, he assures us that "God is not a Fascist." By this he presumably means that God does not command arbitrary obedience.

But if God is not a Fascist, is he perhaps a Calvinist? (In the minds of many people today, there is not much difference between Fascism and Calvinism). Although Harpur does not address this question directly in the book, his answer would be no. Calvinism is a stage of Christianity's development that needs to be transcended.

Religious hostilities

Harpur does not deny that there is hostility between the major religious traditions operative in our world, but he does maintain (more in response to my questioning than in the book itself) that when the historic religions are true to their essence, the conflict between them disappears. In short, religion is divisive and can lead to Fascist-style thinking and behaviour, but religion at its best brings brotherhood, peace and love.

Harpur's book is highly readable and represents a type of writing of which we could use more. His theologically-informed journalism touches on many topics, institutions and personalities. He told me that he has taken a year's leave of absence from his newspaper responsibilities to write a book on Jesus. I suspect I won't agree with the book when it appears: his view of Jesus already shines through clearly in *Harpur's Heaven and Hell*, where we read that Jesus was not God (see p. 6). Nonetheless, I will read the new book on Jesus with interest. Harpur deserves an audience.



The new book by Tom Harpur

Read

a

book

And

Discover

New

Worlds

Janette Oke: Leading Christian fiction writer

Janette Oke's books have been pleasing audiences since Love Comes Softly was first published.

Bernard Thompson

"My goal in writing is to give readers a few hours of relaxation and enjoyment by telling them a story," says Janette Oke, best-selling author of five Christian romances published by Bethany House Publishers.

This summer, Janette's latest book, *When Calls the Heart*, reached number one on The *Bookstore Journal* "Best-selling Christian Books" list. All five of her books remain near the top of Bethany's best-seller list, and Janette's audience keeps growing steadily. Readers of all ages frequently turn to her books to spend an hour or more enjoying fictional portraits of pioneers who lived on the Canadian prairie during the first half of this century.

The titles in Janette's Prairie Romance Series — *Love Comes Softly*, *Love's Enduring Promise*, *Love's Long Journey*, and *When Calls the Heart* — explain her popularity: they are all love stories. Her other book, *Once Upon a Summer*, is also a romance.

"God has given us a love that's constant and beautiful," Janette says, and she makes no apology for intentionally writing about love from a Christian viewpoint.

By writing about love, Janette wants to make people conscious and responsive to love — love in family relationships, love in neighbour relationships, and most of all, love toward God.

"My approach is to take one, central Christian truth and weave a story around it. I want to include the Christian message in my books, and I want to tell a story," she explains.

And Janette's readers keep asking for more. She receives about 10 letters a week from fans and tries to answer each one personally.

"I get letters from 8- and 9-year-old girls, as well as from women in their 70s," she notes. "Many of my readers are looking for a love that's constant — whether it's between a husband and wife in a marriage relationship, or between an adult and child in a parent-child relationship.

"I think it's very important to foster and encourage a true Christian view of love, which is something I really want to do in this day and age," Janette says. "I want to show that there's a better way. Christians don't have to settle for the world's cheap view of love."

But when she began writing five years ago, Janette set out with a different goal in mind. "I wanted to discover myself and find out if I had any talent," she says.

Even though Janette had an idea for a book then, she struggled about whether she should write or not. For two weeks, she lay awake at night praying about her desire to write and deciding if her writing would please the Lord. Janette's struggle ended when she recognized that she must always be willing to accept either failure or success from the Lord.

"After praying I was convinced that this was something I could not do in my own way, so I surrendered my writing to the Lord," Janette says. This prayerful decision freed her to do her best, strive to glorify the Lord, and leave the results to Him.

The book Janette wanted so much to write and the one she prayed about so often, was *Love Comes Softly*, which has introduced thousands of readers to

Continued on Page 15 ...

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Children's crossword puzzle

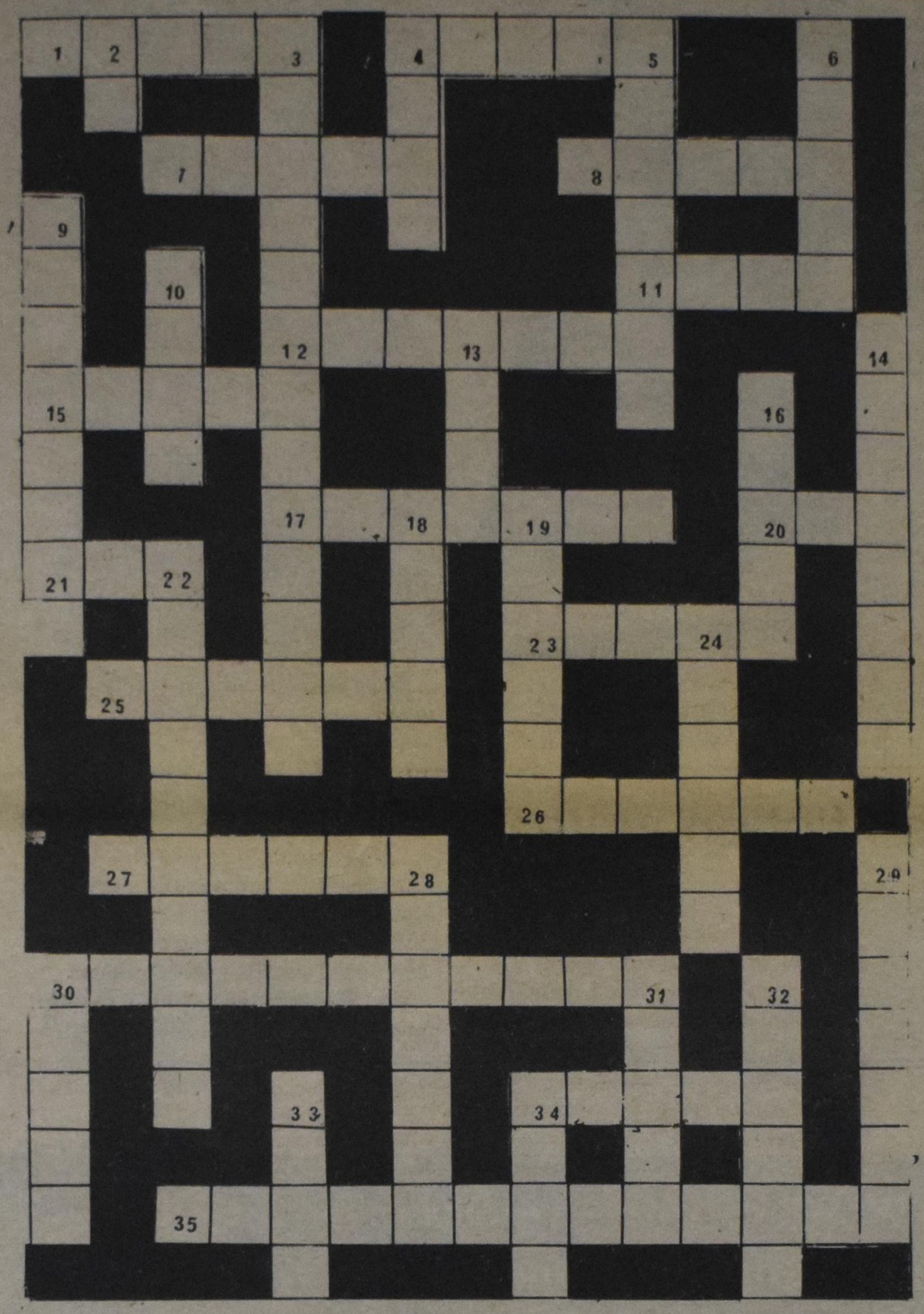
All about books

Across

1. Author of the Narnia series
4. Outside of a book
7. What music books contain
8. What book pages are made of
11. What some stories call hotels
12. Stories that are not true
15. Books are made of many of these
17. A place with many books
20. Fluid used to write or print
21. A famous story book girl wore this colour
23. The name of a book
25. Old-fashioned type of book
26. A New Testament book
27. Fiction books which tell a story
30. A famous horse
34. When objects or people run into each other they .....
35. Another word for pictures

Down

2. Short form of editor
3. 22nd book in the Bible
4. List of people in a play
5. What you are doing when you are studying a book
6. What books contain
9. Sections in a book
10. What you sometimes carry books in
13. What authors sometimes do to promote their books
14. Used to mark your place in a book
16. Back edge of a book
18. A famous book
19. A person who writes books
22. A book which gives meaning of words
24. A librarian can help you ..... books
28. What books are stored on
29. What books tell
30. What Goldilocks met
31. What is not found in unleavened bread
32. Where you study books
33. What bookstores do with books
34. You should ..... for books.



Tick, tick, tick ...

If you've ever heard a ticking sound from inside an old or unused book, it could be a small bug called a Book Louse.

Book lice make a ticking sound by tapping their abdomens against paper inside of books. People who are superstitious call this noise a "death watch" because they believe that when the ticking noise is heard at night, someone is going to die soon.

The lice are yellowish or light-coloured and feed on paste and paper in unused books. Old books or damp books are favourite places to live for the lice. The best way to get rid of them is to put the books in a warm dry place or in the sunlight.

Calling all authors!!

Have you ever dreamed about writing your very own book? It's not very difficult once you get going on an idea. Something you'll know quite a bit about is yourself. When you write a story about yourself, it's called an autobiography.

Autobiographies are fun to write. You only need a pencil and paper to begin. For starters, you could write the date, time, name of hospital, city and country in which you were born. Perhaps your mom or dad could tell you what kind of a day it was. I'd make this my first page and I'd include a photograph or drawing along with it.

It's a good idea to choose several topics and write about each one on a separate page. Don't forget to include a photograph or drawing for each section. You could include topics such as:

1) My early years
2) My family
3) School life
4) Things I enjoy doing

To help make your book look attractive, it's important to make an interesting cover. When you're all done, staple or tie the pages together. You can either keep the book yourself or present it to your parents or grandparents as a gift. Have fun!

Answers

Across

1. Lewis 4. cover 7. songs 8. paper 11. inns 12. fiction 15. pages 17. library 20. ink 21. red 23. title 25. scroll 26. Romans 27. novels 30. Blackbeauty 34. crash 35. illustrations

Down

2. ed 3. Song of Solomon 4. cast 5. reading 6. words 9. chapters 10. bags 13. tour 14. bookmark 16. spine 18. Bible 19. author 22. dictionary 24. locate 28. shelves 29. stories 30. bears 31. yeast 32. school 33. sell 34. care

Self help books

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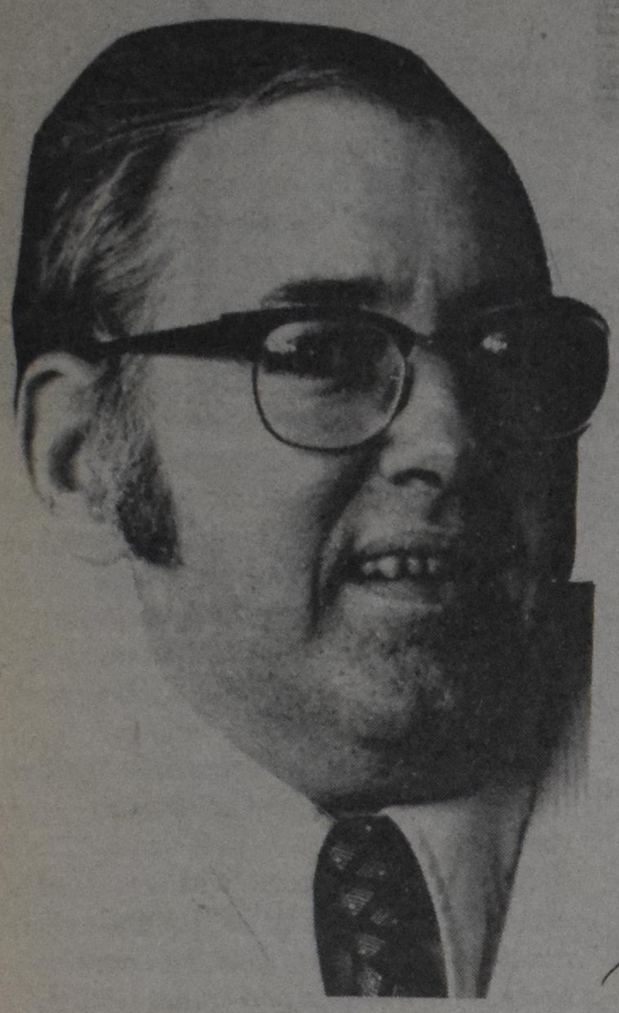


Dr. Leonard Kirk

"If a person has a specific serious problem, he/she should seek help from a person trained in that area. Books can provide assistance, but seldom a total solution."

points, but "readers should be sensitive to what they can take out of them and what they can't."

One example of a helpful book which has views christian readers have to be careful with is *Everything You Wanted to Know About Sex But Were Afraid to Ask*, by Dr. David Reuben. This book, says Dr. Kirk, "Is not without morals, but there is less emphasis on christian values then we adhere to. Yet at the same time it has good stuff in terms of the kinds of information it provides about sexual responses, etc."

Dr. Kirk also cautions readers of author Tim La Haye. "There are many Christians tuned into Tim La Haye. My response to that is, while he may have a lot of necessary and vital things to say, his basic response in terms of human responsibility is inadequate.

"La Haye uses untestable, unproveable assumptions of personality which an individual might see as completely valid, when in reality, in a given circumstance, might only be partially valid."

The Bible

Finally, Dr. Kirk recommends the Bible as an excellent self-help book. "However, what we perceive when we read isolated passages is often related to our emotional state at the time. Therefore if an individual is already feeling very bad about himself, he psychologically is more likely to emphasize the passages of scripture dealing with judgment and condemnation, thus increasing his depressive reaction.

"The individual needs to be aware of the fact that Bible passages taken out of context can be used to support a multitude of diverse opinions and thereby compound the person's emotional difficulties. In this case, it is helpful to share with a mature christian so as to make sure that one is not reading into the scripture his/her own interpretations coloured by his/her personal experiences."

Although Dr. Kirk recommends books and has used them to supplement his counselling, he stresses "that if a person has a specific serious problem, he/she should seek help from a person trained in that area." Books, he says, can provide assistance, but seldom a total solution.

Christian journalism

Continued from page 2.

carpenter make it. The point is, whether you can read the message is not the determining factor, as long as the carpenter and God can tell the difference, that is the ultimate criterion.

Now journalism will reveal more explicitly or clearly than carpentry. Journalism deals with words, and words can be quite explicit.

But, to once more beat the horse that should be dead, journalism may not preach.

Not that there is anything wrong with preaching, mind you. Well, in a sense there is. The apostle Paul calls it a foolishness. And that's what it is. A necessary foolishness, to save them that believe. At any rate, we need preaching in and out of season. But not in and out of vocation and medium.

Calvinist Contact still preaches too much. But we are trying to change that. Oh there will be room for meditations and such like material. But the main task of *Calvinist Contact* is to report as a responsible christian press.

The changes we apply are not welcomed by everyone. Some of our people like to be preached at all the time. They insist on confessional language even when you talk about the shooting down of an aircraft.

But the reformed position is that you don't have to speak confessionally to speak the truth.

The truth is so deep and varied and inexhaustible, that it can stand various modes of exposition.

And the human heart is so deep and varied and inexhaustible that it does not always want that sledge hammer of preaching to knock at its door, but it longs too for the subtle inviting exploration of God's world through the eyes of a christian journalist.

Leading Christian fiction writer

Continued from page 5.

characters and scenes set in Alberta, Canada, where Janette spent her childhood.

She grew up in Hoadley, a small town in northern Alberta. Her family lived just outside the town on a bush country farm, and Janette attended a one-room school. At home, Janette often listened attentively to her parents and grandparents as they described the pioneering days in Alberta. Those family conversations combined with her own wide reading, provided the historical background for *Love Comes Softly*.

Janette writes about pioneers because of the appeal their unique lifestyle has for contemporary readers. "They were courageous, simple people. They were forced to choose their priorities carefully. Of necessity and desire, these people had a great and simple faith in God. They have much to teach us morally. They were hardworking, honest, courageous, fair, and neighbourly," she says.

By the time Janette began writing about pioneers, she had a job at a bank, was a busy pastor's wife, and mother of four children. "I've always been a family person. My family comes first," she says. And for many years, Janette's strong commitment to her family left her with little time for writing.

But once she committed her writing to the Lord, she began working on her first book amid a busy daily family life. Janette writes in longhand, and even managed to write parts of *Love Comes Softly* while riding in the car during a two-week family vacation in Alberta. After three weeks of intensive writing, the first draft was finished — thanks especially to family members who helped type the manuscript. Janette then sent her first novel to one of her former school teachers, Irene Lindberg, for evaluation. Janette appreciated Mrs. Lindberg's encouragement so much she dedicated the book to her.

Janette's next step was an unusual one — she put her manuscript on the shelf for six months. However, this helped her evaluate it objectively when she began preparing it for a publisher. About six months after Janette began searching for a publisher, Bethany House accepted *Love Comes Softly* and published it in 1979.

> "I do not try to impose my opinions, or attempt to solve social problems through my writing. People have to make up their own minds on such issues, and I'm not interested in expressing my views in my books."

Janette writes especially for teenage girls and young married women who enjoy reading light romance for relaxation. To her surprise, however, men also read her books. "Some of my nicest compliments come from men and young boys," she says.

One of her basic motivations for writing Christian romances is to provide Christian reading alternatives for young people. "A few years ago, many Christian readers had to go to secular bookstores to find novels because Christian authors and publishers didn't provide alternatives," Janette notes.

But today there is a renewed interest in both serious and light fiction among Christian readers. Christian bookstores now provide a wide variety of fiction titles — from biblically based, popular novels to more serious works by authors such as C.S. Lewis.

While Christian romances are newcomers in the marketplace, their increasing popularity reflects a widespread demand for romances that provide wholesome entertainment; Christian interpretation of the characters' lives; and a clear statement of Christian values and beliefs, woven skillfully into an enjoyable story.

The growing demand for Christian romances parallels the popularity of series such as the Harlequin Book romances in the secular marketplace. However, Christian authors like Janette do not let marketing trends and strategies control their work.

Janette is sometimes criticized for not including more "blood and guts" in her books, or for failing to portray man's sinful nature in vivid detail. But she answers her critics by saying, "Christian readers don't need any more of that as far as I'm concerned. As Christians, we can write to uplift, and we have every right to steer away from worldly trends," she emphasizes.

"I do not try to impose any opinions, or attempt to solve social problems through my writing. People have to make up their own minds on such issues, and I'm not interested in expressing my views in my books."

Although she is glad to see a renewed interest in fiction among Christian publishers, authors, and readers, Janette thinks there is a danger of moving too fast in this direction and not giving enough attention to quality. In the months ahead, she expects many more Christian romance series to be launched. She also predicts a continuation of the trend toward publishing lighter, more readable romances written for teenagers and younger readers.

Five years ago, Janette Oke dreamed about becoming a published author. Today, she has more than a million readers and her books are best sellers. But she remains a dedicated Christian and humble woman who is not overly impressed with her own success. "Our bigness is very little in God's sight," she observes.

If there is a secret to her success, perhaps it's found in her advice to readers and aspiring writers: "If a person will learn to do their best and commit it to the Lord, that's when they'll begin to see things happen. Every person has to deal with sin in their life, and not pretend it doesn't happen. Even little things have to be dealt with before God can bless you — and that's a daily thing."

Bernard Thompson is a direct marketing copywriter for Shepard's-McGraw-Hill in Colorado Springs, and a free-lance writer and editor. Reprinted by permission, copyright 1983, CBA Service Corporation, The Bookstore Journal.

Sex education for children

Christine Farenhorst Praamsma

"There are three things that are too amazing for me, four that I do not understand: The way of an eagle in the sky, the way of a snake on a rock, the way of a ship on the high seas, and the way of a man with a maiden"

(Proverbs 30:18,19)

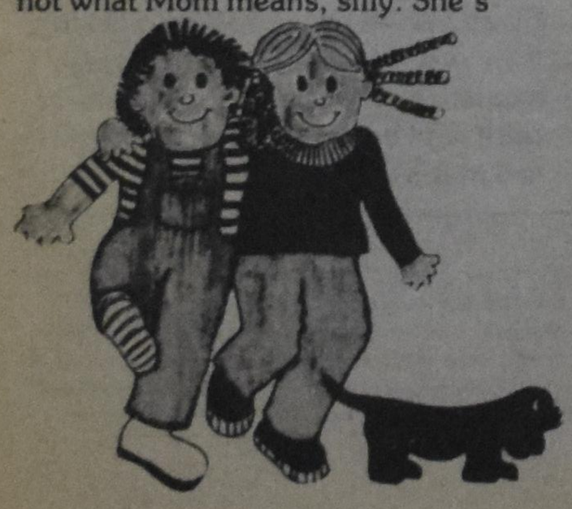
Parents, whether they like it or not, play a role model, and the way they act and react to any given situation in life will have a tremendous impact on their children. If you swear, it's very likely your children will too. If you go to movies regularly, your children will acquire the habit. If you listen to good music, your children are prone to appreciation more, etc.

With children there also looms the delicate area of sex education. A point which I would first like to make is that sex education is much more than just the telling of the bare facts of life. It's not just the sitting down at a crucial hour where an exchange of intimacies is required, and suddenly the child is sex oriented. That is simply not so.

Are you ready

"Yes, but Mom, how did the baby get into Bathsheba's stomach?" Two pairs of eyes focus directly on you, while three other younger pairs find the matter extremely interesting now that it's been brought up. Being completely sure that you want to do this thing properly, you put it off until bedtime — that private, personal time between parent and child.

"Do you know what the difference between a boy and a girl is?" You broach the subject cautiously, very carefully. You don't want to say more than they can possibly absorb in the first place. "Sure Mom, girls have long hair and boys don't." You question whether they are really ready and study the ceiling for a long minute. Then one of the two explodes with laughter and says, giggling, "That's not what Mom means, silly. She's talking about the penis." Now you know they're ready. But, are you?



"My heart leaps up when I behold
A rainbow in the sky;
Contrariwise, my blood runs cold
When little boys go by.
For little boys as little boys,
No special hate I carry,
But now and then they grow to men,
And when they do, they marry.
No matter how they tarry,
Eventually they marry.
And, swine among the pearls,
They marry little girls."

[Ogden Nash]

No matter how much we would like our children to stay children, they grow up. Imperceptibly, and oh, how quickly, they grow up. And we must prepare them to be adults!

How well prepared is any parent? Regardless of whether you hold a Ph.D. in math or whether you're a milkman for Sealtest, the fact remains that it's a tricky business to relate the facts of life to your children. If, that is, you choose to do so. Because it's another fact that many parents don't. And not doing so, they delegate this most wonderful of tasks to the open embrace of the inescapable, ever-present media ... T.V., newspapers, magazines, books — the whispering grapevines of the lecherous world.

What do we say

"Mommy, why does that lady have such a small zucchini on? but," as an afterthought, "I really like your bathing suit too!" My six-year-old grinned a gap-toothed smile into my face and lovingly rubbed some Sauble sand onto my leg. The question is, are we embarrassed when we respond to our children's natural inquisitiveness. Agreed, age is definitely a factor as to how much and what we answer a child, but if we tend to be too inhibited, withdrawn, and perhaps even down-right ashamed of sex, what do we give our children?

Another thing to be taken into consideration is that not all of us are *able* to speak to our children. Maybe embarrassment is one of the factors, or maybe the words seem to simply stick in our throats; we just don't know what to say.

Helpful reading

I should like to just quickly review a number of books and recommend them for sex education in the Christian family.

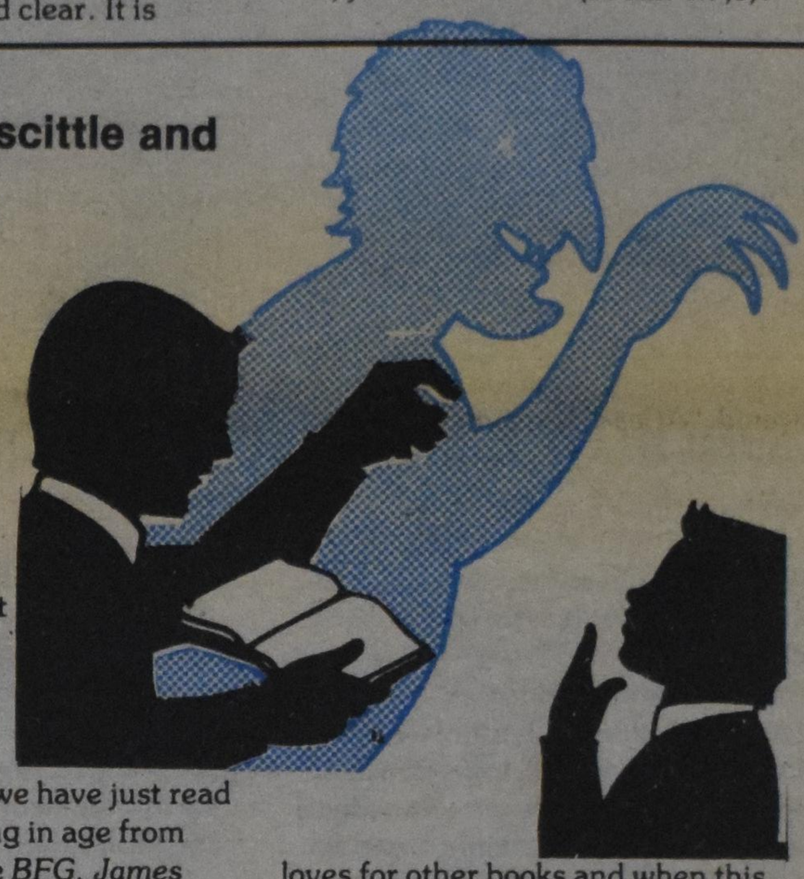
The Wonderful Way that Babies are Made, by Larry Christenson is set for ages 3-8 in large print, with smaller print for older children, ages 9-14. Illustrations are included and helpful, especially for the younger child. I found this book to be adequate, but not outstanding.

The New Concordia Sex Education Series. This is a series of six books, each written by separate authors. They are: **Each One Specially** (ages 3-5), **I Wonder Why** (ages 5-7), **How You Got to be You** (ages 8-11), **The New You** (ages 11-14), **Lord of Life, Lord of Me** (ages 14 plus) and **Sexuality: God's Precious Gift to Parents and Children.** I most heartily recommend this series. They are excellent in the information supplied. For timid parents they are good as a starting point in casual conversation. Each book is graded and, in the amount of information provided, it answers questions typical of that age level. The very distinctive Christian flavour comes through loud and clear. It is always written in the context of what a child's and parent's relationship is to God, the Creator, the One who redeemed us in Christ. It is possible to use this series in school for study in the Christian school setting. Also correlated filmstrips are available for curricular use.

Finally, **Preparing for Adolescence,** by James Dobson, already, I believe, a household word among many Christian families. This book I also heartily recommend. I would suggest that parents also read this book, perhaps ahead of their children, so that this will open the way to many good, two-way conversations. This book is suggested for the pre-teenager, but for teenagers themselves it is certainly also good reading.

And the way of a man with a maiden. "*Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love*" (I John 4:7,8).

All about frobscittle and whizzpoppers



Christine Farenhorst Praamsma

Three books which we have just read to our children, ranging in age from four to eleven, are The *BFG, James and the Giant Peach,* and *Danny: The Champion of the World,* all by Roald Dahl.

Born in 1916, the son of a shipbuilder, painter and horticulturist, Dahl first saw the light of day in Landaff, South Wales, which perhaps accounts for his often lyrical way of writing and his poetical, sing-song approach to new words.

The three Dahl books just mentioned were enjoyed immensely by Mom and Dad as well as the kids. Dahl has a way of getting his young readers involved with very real emotions. His approach is very calm. You remain fond of even his worst characters, albeit with a shudder. But a moral approach, in his children's books, is definitely there. The good triumphs, and evil gets what it deserves. Dahl pricks a child's conscience.

Dahl says himself, "children love to be spooked — to be made to giggle. They like a touch of the macabre as long as it is funny too. They don't relate it to life. They enjoy the fantasy. And my nastiness is never gratuitous. It's retribution. Beastly people must be punished. The writer must devise a story that's already exciting, funny, fast and beautiful ... the child will fall in love with it. And that first love affair between the young child and the young book will lead hopefully to other loves for other books and when this happens the battle is probably won. The child will have found a crock of gold."

Dahl certainly succeeded with the three books mentioned above. They were thoroughly enjoyed by all of our children, and I hope you noted the age range. It's not every author that can do that. They still grin and speak of "frobscittle," which was some kind of drink, and laugh outright as they talk of "whizzpoppers" — and I can't, without being a trifle rude, explain to you what those are.

Being very impressed by Dahl's contribution to children's books, because he is definitely a master of fantasy and storytelling, I went on to explore his adult fiction. However, this was disappointing. Most of his stories appear originally in Playboy, Esquire, the New Yorker and other such periodicals. They are primarily concerned with the battle between the sexes and run very slick. Dahl's children's stories are humorous for adults, but his adult stories should not be household literature for either the Christian adult or child.

However, please avail yourself of the gift of story telling God has given this man for children. Read the BFG to your children and have a whizzpopping good time.

What, if anything, do young people read?

Hilda Wielemaker

"You want to know what young people read —
in spite of theatre, video, and T.V.?
Come take my hand and you shall see
The results of my inquiry."

These words, spoken in a peculiar, rythmic cadence, penetrated my subconscious. I turned over, and there, on my bed, stood an ageless gnome. He reminded me vaguely of E.T., yet, was quite different. His weathered face, which barely reached above the sideboard, sported a bulbous nose set in a maze of wrinkles. A gentle smile curved his lips upward and his tiny eyes twinkled merrily. Softly he said, "I'm Barthaminius. Barth for short," and invitingly he extended a leathery hand.

Spacious cavern

Without reserve I took the proffered hand. The instant we touched we floated into a spacious cavern. The walls and ceiling were lined with interwoven tree roots and the floor was covered with a soft, green moss.

I asked, "Barth, do you really know what young people read?"

My host led me to a bench beside an ancient projector. "Yes, indeed," he answered. "At least, I've some inkling. I've rummaged in the minds of 45 young people between the ages of 16 and 23, and recorded the findings on film."

Barth set the projector in motion and several books came into focus on the screen: *The Plains of Abraham* by James Oliver Curwood, *Huckleberry Finn* by Mark Twain, and *To Kill a Mockingbird* by Harper Lee. He said, "As you see, people are still interested in 'the olden days.' Here you have a historical novel about the final battle between the English and the French over supremacy of Canada in 1759, a boy's tale of old-time adventure and daring, and a story about racial problems in Alabama in 1930."

Shakespeare and Dickens

Barth pulled a lever and now Shakespeare's *Macbeth* and Charles Dickens' *Bleakhouse* were added to the screen.

Surprised, I asked, "Does anyone read these books for enjoyment?"

"Not many," Barth answered, "But a few students learn to like them, especially after they have seen the Shakespearean plays in Stratford."

More books came into focus. The Janette Oke series, and the true life dramas of Joni Erikson, and *The Other Side of the Mountain,* by E.G. Valens. Our mutual friend, Farley Mowat, was also present. Together we laughed at some incidents from *An Owl in the Family,* and *The Dog Who Wouldn't Be,* and sympathized with the native people of the north whose life was radically changed by the white man. And there was *All Creatures Great and Small,* by James Herriot. We swapped stories of the animals he treated and the owners he encountered, and marveled at his fine sense of humour. Then I spotted Miss Read's series in the background and almost jumped for joy. I was thrilled to see that young people also took pleasure in her delightful descriptions of small town characters and events.

Another pull on the lever brought an altogether different kind of literature to the screen. *The Thornbirds* by Colleen McCoullough, *Centennial* by James A. Mitchener, *Lady Oracle* by Margaret Atwood, and *The Proud Breed* by Cheleste DeBlasis. Books with fast moving plots but also with profane language and explicit love scenes.

"I wonder how our young people feel about the language and life style of some of these fictional characters," I mused aloud. "Will it influence their own lives and values?"

Thoughtfully, my mystical companion answered, "Typically, the younger readers do not feel threatened by it and the mature readers may not like it, but they can cope with it. The general feeling is that they follow the example of real life people, (parents and friends), rather than the example of fictional characters."

The books had disappeared during Barth's speach and now magazines filled the screen.

Barth said, "So far we've concentrated on books, but young people also read a wide variety of magazines. I've placed them in the order of preference.

Magazines

I looked them over. First came *Readers' Digest* then *Insight,* Time, National Geographic, The Banner, Calvinist Contact, Good House Keeping, Redbook, Automotive, Sports, Wildlife, Fashion, Woman's Day, Romance, Science Fiction, Poultry Tribune, Country Guide, T.V. Magazine, Star, Creem, Omni, Civil Engineer, Hit Parader, Circus, Enquirer, and Play Boy.

"Phew!" I exclaimed. "That's an impressive list, though I wouldn't mind scratching a few."

Barth answered with a wise and knowing smile and, without comment, changed the display again.

This time it showed a listing of books and authors that were unfamiliar to me.

Barth said, "I've saved this for last because you may want to look them up in your quest for a deeper understanding.

I read the list as follows:

Nineteen Eighty Four by George Orwell
The Lord of Rings by J.R.R. Tolkien
Go Boy! by Roger Caron
Outsiders by S.E. Hinton
Death of a Salesman by Arthur Milles
The Black Collars by Timothy Zahn
The Promise by Danielle Steel
Cry for the Children by Michael and Dick Wilkerson
Trinity by Leon Uris
Flowers in the Attic by V.C. Andrews
Ordinary People by Judith Guest
Somebody Else's Kids by Torey L. Hayden

I realized how much work had gone into this and reached for Barth's hand to thank him. Again I was aware of the twinkle in his eyes and of the leathery touch of his hand and in that instant I floated back to bed again.

As I turned over on my side, I heard a soft voice chant in a peculiar cadence,

"I hope that this reverie will lead
To the library where you will meet
Authors and books to *you* unknown
Yet, stuff young people read or own."

Some of the things young people read

The fiction of Flannery O'Connor: Vision through violence

Elske Kuiper

Flannery O'Connor, born in 1925, was a Catholic novelist in the American South who wrote, in the course of her life, 31 stories developed from a powerful, often ironic, Christian vision. Several of these stories were reworked as parts of, or chapters in, her two novels, *Wise Blood* and *The Violent Bear It Away*. Her non-fiction prose, much of it collected in the volume *Mystery and Manners*, is both eloquent and authoritative, especially when it deals with the problems that are, or should be, faced by the Christian fiction writer. O'Connor also clearly outlined the principles that guided her own work which, while consistent in vision and spiritual pattern, tended to disturb or puzzle many of her readers.

Nearly half of O'Connor's life was spent with her mother on their farm near Milledgeville, Georgia, where she died in 1964 of a long-term illness, disseminated lupus. As a hobby she raised peafowl, the subject of a delightful essay, and the source of one of her powerful symbols, the peacock. Although the American South informs, and is characterized in all of O'Connor's fiction, her aim was not to 'reveal' the South; it went further and deeper. In fact, her approach seems at times to deliberately distort that region.

Flannery O'Connor

Violence in O'Connor's fiction

The understanding of and response to O'Connor's fiction depends first of all on one's view of life: whether one shares O'Connor's conviction that "... life, for all its horror, has been found by God to be worth dying for", [*Mystery and Manners*], or whether one rejects the redemptive Christian vision. If the latter is the case, the responses may vary but will tend to dwell on the tragic, the violent and the distorted elements in the stories, at the expense of the comic, the merciful and the redemptive features which serve as counterbalance in O'Connor's world.

Yet even if the reader shares O'Connor's Christian vision, he or she may not accept the world the novelist creates. Her fiction is shot through with banality, violence and death which, paradoxically, are often the necessary underpinnings for the action of grace. Consider the basic plot-line of her first novel, *Wise Blood*, in which her youthful protagonist, as in her other novel, *The Violent Bear It Away*, is defiantly engaged with God.

Wise Blood opens with Hazel Motes' return from the army to find his small hometown deserted. Raised by a father who was a raging Bible-belt preacher, this seems like a good point to Hazel at which to revolt against the fanatic beliefs of his youth. He journeys to the city of Tarpaulin, and becomes a street-corner preacher, only with a difference: from the hood of his wreck of a car he preaches the 'Church of Christ Without Christ.' He attracts only two "believers," both of whom eventually drop out of his life, but he also draws two unscrupulous imitators, one of whom he sends to his death.

Hazel's car is a central symbol. As his pulpit, it is his symbol of defiance, his means of escape from belief and grace. Later it also becomes his symbolic coffin, in that its destruction blocks this escape, and indirectly leads to his death. A policeman sends the wreck over an embankment, at which point Hazel's defiance breaks, and he gives up his nihilistic mission, to return to the faith in which he was raised. Back in his rooming-house, he blinds himself (a symbolic act of inner recognition, fills his shoes with rocks, and straps his chest in barbed wire. When he walks out one day to avoid his landlady's advances, he is picked up by the police who unintentionally kill him by a blow to the head.

Revelation through texture

Not only may the violence in this novel seem to counter 'normal' Christian sensibilities, many readers would find the nature of Hazel's conversion both too grim and unlikely. Yet such a bare recounting of the plot leaves out the many elements that make up the texture of the story and give substance to its symbolism.

For example, a mere plot outline ignores the masterly way in which O'Connor describes her characters and their environment, a spiritually impoverished South. Her realism renders them entirely credible, not simply through vivid description and dialogue, but in using these to expose underlying values and truths. A short piece of dialogue near the beginning of *Wise Blood* illustrates how a single comment unveils the cynical, malignant landscape into which the reader is launched. Hazel, asleep in a berth on the train to Tarpaulin, wakes from a bad dream, under the stare of a black porter.

> "I'm sick!" he called, "I can't be closed up in this thing. Get me out!"
>
> The porter stood watching him and didn't move.
>
> "Jesus," Hazel said, "Jesus."
>
> The porter didn't move. "Jesus been a long time gone," he said in a sour triumphant voice.

Throughout most of the novel, time appears unredeemed, yet the tone of O'Connor's descriptions is comic or wry rather than tragic:

> "It began to drizzle rain and he turned on the windshield wipers; they made a great clatter like two idiots clapping in church."
>
> "There were patches of field buttoned together with 666 posts."
>
> "She was a tall bony woman, resembling the mop she carried upside down."

O'Connor's landscapes and people are rarely 'uplifting'; but then, the novelist did not seek her task as portraying a world where goodness outshone, or at least got equal time with, the power of evil. As she told the Christian writer, "Your beliefs will be the light by which you see, but they will not be what you see and they will not be a substitute for seeing. If the writer uses his eyes in the real security of his Faith, he will be obliged to use them honestly, and his sense of mystery, and his acceptance of it, will be increased."

The paradox of O'Connor's vision

Flannery O'Connor's stories repeatedly show the strong paradoxical element in her vision of the operation of mystery or grace. It often entails a pattern of evil and violence breaking in upon the spiritually complacent or distorted lives of her characters, yet containing a moment of grace. The grace is not always readily apparent and its acceptance or rejection may be left in doubt.

In "Greenleaf," a complacent,

Continued on page 11...

The researcher in Infoland — Library services and how to use them

Elske Kuiper

To give thorough coverage of library services available in Canada could constitute a small book. A list of all the services would not only be nearly impossible, it would be impractical if the different types of users were not also considered. For Christian concerns, theology would be only one of many areas of interest. A church group or study committee might wish to look into teenage problems; unemployment; employer-employee relationships; the church in South America; and nuclear war, to name only a few of countless subjects.

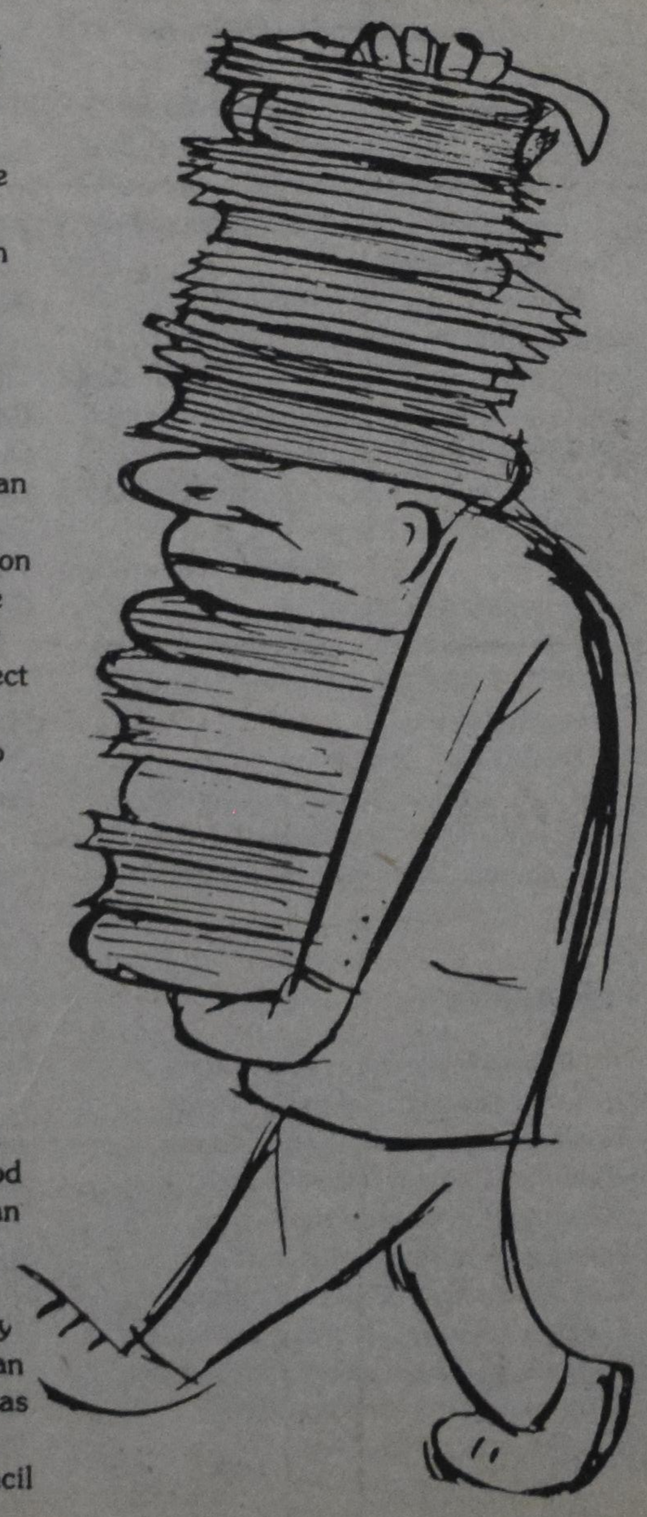
The less experienced researcher can best begin with the central public library or the general reference section of a college or university library. The staff will advise you not only on their own holdings, but will be able to direct you to other sources. Although university libraries do not lend out to the general public, the latter will usually have access to the stacks, or else can request materials from a catalogue listing for use in a public reading room.

Less known sources

When research time is limited, it would be helpful to find the most useful materials in the shortest period of time. For instance, if a Torontonian wished to research Jewish-Christian relations, he would have many libraries at his disposal that are likely to carry relevant information. After an exhausting search through three areas of the Metro Toronto Public Library, he discovers that the Canadian Council of Christians and Jews has its own library service, where he might have found his material more quickly, with better guidance. How to discover such less-known sources?

Most public libraries carry a directory of 'special' libraries in the

Continued on page 16 ...



No need to get bogged in Infoland

The Fiction of Flannery O'Connor

Continued from page 10.

self-righteous woman is gored to death by a bull, yet at that moment she experiences a sense of great wonder — her 'moment of grace.' In "A Good Man Is Hard To Find", a similar character, whose life is suddenly threatened by an escaped convict, artlessly reaches out to touch his shoulder, the first and only sign she gives of genuine human recognition of a fellow-human being. In response, the convict leaps back and shoots her.

O'Connor strongly affirmed her fiction against those who questioned her use of evil to bring on the action of grace. "In my stories," she wrote, "a reader will find that the devil accomplishes a good deal of groundwork that seems to be necessary before grace is effective ... My subject in fiction is the action of grace in territory held largely by the devil." This choice grew partly out of her concern over the effects of 'polite' fiction: "Probably the devil plays the greatest role in the production of that fiction from which he himself is absent as an actor."

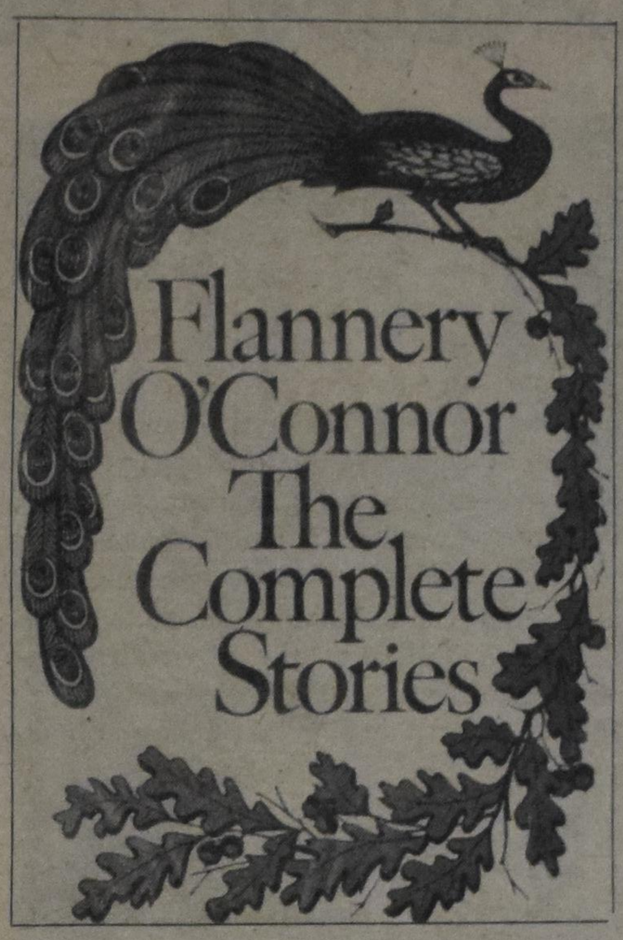
Moments of revelation may be accompanied by sin that is lightened by a spirit of irony or even farce. In "Good Country People," Hulga, an intellectually arrogant cripple, allows herself to be seduced by a Bible salesman. In the process, she pedantically tells him she rejects belief for a purely scientific view of life, only to discover his briefcase is filled with liquor and he, too, scorns belief. But the real revelation occurs when he discloses a fetish he harbours — what he is after is not the usual sexual fulfillment, but her wooden leg. Her unwilling surrendor of it reveals the 'crutch' as the mark by which she has set herself apart from the world and thus as a symbol of the warp in her personality. Its surrender, leaving her helpless, turns the episode into a parody of Christian renunciation.

In "The Displaced Person" a rare moment of mystery intrudes without the attendance of violence. A simple country priest visits a farm woman whom he has persuaded to hire a Polish refugee family. As on other visits, he uses this one to admire her peacocks and teach her some Catholic doctrine but is deaf to her complaints about the new tenants. The peacock suddenly raises its tail:

> "Tiers of small pregnant suns floated in a green-gold haze over his head. The priest stood transfixed, his jaw slack ... "Christ will come like that!" he said in a loud gay voice and wiped his hand over his mouth ...
>
> Mrs. McIntyre's face assumed a set puritanical expression. Christ in conversation embarrassed her the way sex had her mother. "It's not my responsibility that Mr. Guizac has nowhere to go ..."
>
> The old man didn't seem to hear her ... "The Transfiguration," he murmured.
>
> She had no idea what he was talking about. "Mr. Guizac didn't have to come here in the first place, she said ...
>
> The cock lowered his tail and began to pick the grass.
>
> "He didn't have to come here in the first place," she repeated
>
> The old man smiled absently. "He came to redeem us," he said and blandly reached for her hand and shook it and said that he must go."

The blazing symbol of the peacock, of whose mystery only the priest partakes, is an unusually jubilant instance of O'Connor's "reasonable use of the unreasonable." She found that her specialty lay in creating the totally unexpected in a believable way, and justified her use of violence, distortion and exaggeration in this way as a means of turning ordinary events into ones of awe and mystery. "I have to make my reader feel, in his bones if nowhere else, that something is going on."

To fully realize what is going on, however, requires from the reader not only an openness to her vision as a Christian and a novelist, but a perceptive reading of her often complex fiction. The wonder of Flannery O'Connor's ultimately comic world is inextricable from the evil and pain it so graphically depicts.



Elske Kuiper is free lance writer and an editor with a chartered accounting firm living in Toronto, Ontario.

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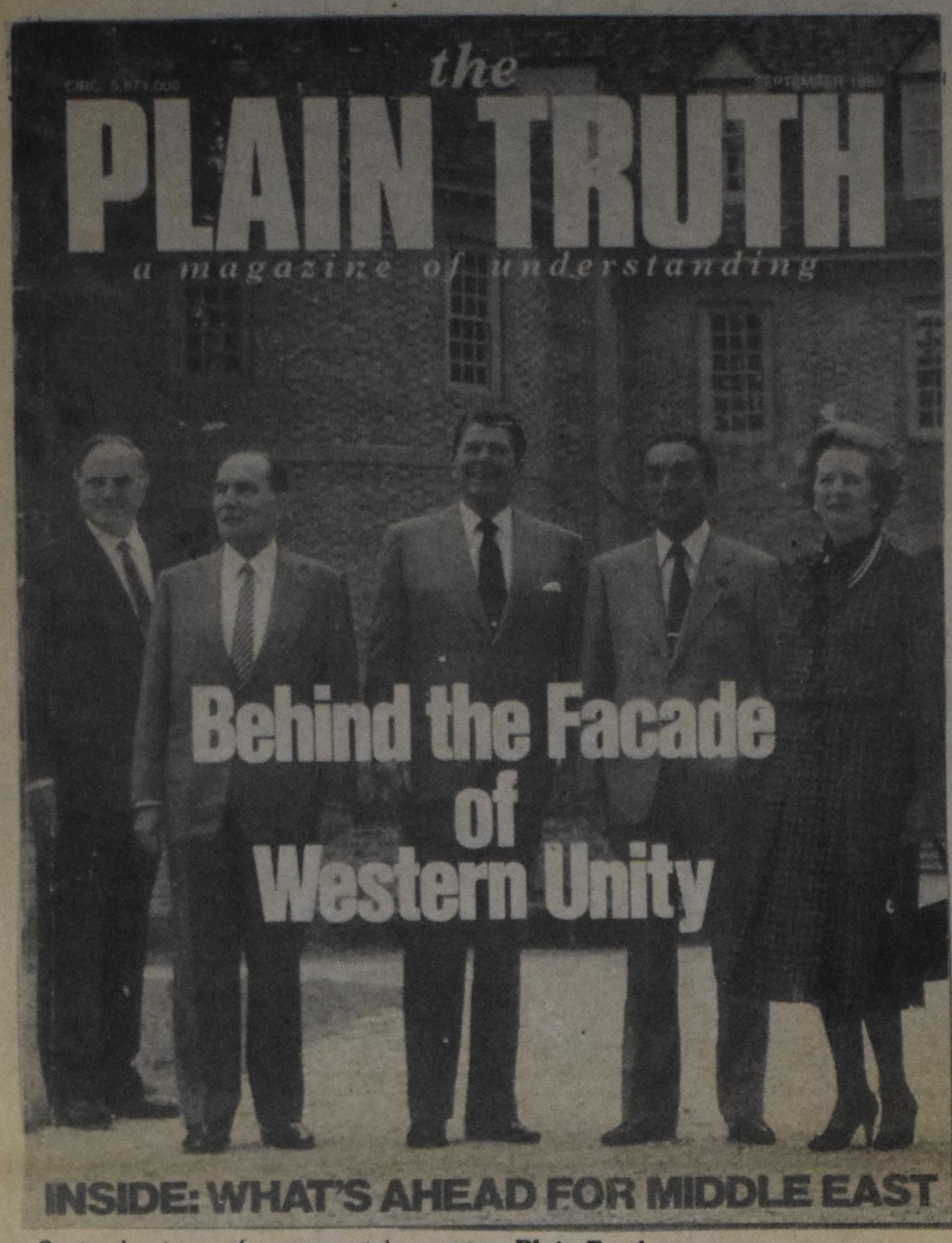
The whole truth about "The Plain Truth"



September issue of controversial magazine, **Plain Truth**

John Heidinga

Warning! It has been determined that the magazine known as *The Plain Truth* can be harmful to your spiritual health. Perhaps you are already receiving a subscription. Chances are that sooner or later you will pick up a copy. They seem to be mushrooming in any number of public locations; local restaurants, hospitals, bus-stations, airports, etc. The magazine itself claims a readership of over 12 million people worldwide. It's published by the World Wide Church of God, founded by Herbert W. Armstrong. His persuasive propaganda can also be heard on "The World Tomorrow" as it is beamed into our homes over many radio channels. Why make such a fuss over this particular sect? Its slick appeal and sneak attack are symptomatic of the strategy of similar sects in society — and of the kind of false teaching the Bible itself warns us against. It's worth sounding the alarm by way of example — to alert us that magazines, like mushrooms, need to be carefully checked. Their contents may well turn out to be poisonous for an unsuspecting reader to digest.

Slick appeal

What makes *The Plain Truth* so tantalizing to read? Its appearance is one reason. It's striking covers, glossy pages, professional printing, full color illustrations, and journalistic tone, serve to camouflage its real intentions — to snare people into swallowing the subtle lies it offers as truth. It really doesn't look like a religious magazine at all. At first glance it closely resembles *Macleans* or *Time*. You might easily be mislead to grant it the same kind of respect and reliability such top-notch magazines enjoy.

Its analysis of world events and human affairs is often expertly argued in plain and practical language, easy to understand. The September issue, for example, features articles on matters of international concern such as the shaky alliance of Western leaders on which world peace rests. It touches on social ills such as AIDS — now devastating the homosexual community and threatening to spread to the rest of society. A solid critique with clear connections drawn to the swinging lifestyle of Sodom and Gomorrah and its tragic outcome — you can't help but begin to nod your head in agreement. It's the lack of a Christ-centred solution you need to watch out for. In fact, conclusions are only hinted at, with the promise of a full explanation if you send away for the relevant booklet. If you do, you've swallowed the bait and they slowly begin to play you to the point where they can reel you in. All of the articles wind up with the same kind of offer using the practical relevance of such timely issues as smoking, suicide, marital-family stress, to cover the hook at the end.

If you are uneasy about tensions and trends in international relations, upset about social and moral decay, or just plain unhappy with the apathy and erosion of authority in the established church, then you qualify as part of the target audience aimed at by this

Continued on page 13...

Christian magazines

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TODAY'S CHRISTIAN WOMAN is a magazine specifically designed to inform and inspire the Christian woman in her diversity of concerns and roles as a contemporary woman. Each bi-monthly issue is filled with problem-solving articles such as "Public Speaking Made Easy," "When Your Child Rebels," and "Creating the Perfect Gift." **TCW** brings you solid, action-oriented features designed to help you intelligently confront real-life situations such as: * The latest in ideas for decorating, cooking, entertaining, sewing. * Inspirational and features. * Practical helps for coping with the challenges of marriage, family and career. * Poetry and fiction.

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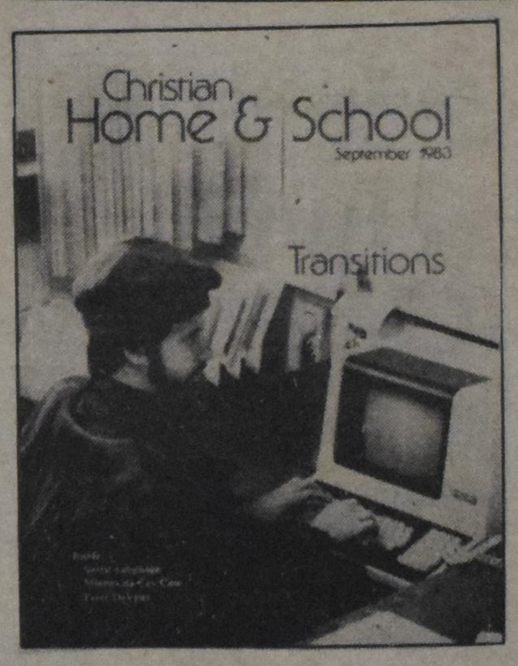

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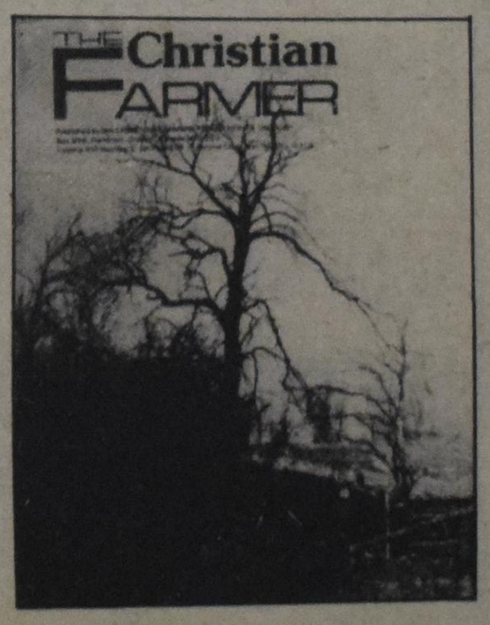
THE GUIDE is the official publication of the Christian Labour Association of Canada. It appears eight times per year and has a circulation of 9,700. As we all know, the Canadian labour scene is wracked by strife and conflict. In this perplexing situation, **The Guide** provides a much needed Christian perspective. More than ever do we need Biblical insight and understanding with respect to the social and economic issues that occupy our nation and our minds.

We kindly invite you to take out a subscription to this unique magazine. Subscription $5.00. **The Guide,** 821 Albion Road, Rexdale, ON M9V 1A3



THE CHRISTIAN FARMER is a quarterly publication on agricultural and food issues. It provides a forum for Christians to comment on these issues.

The feature articles are issue-oriented and often explore the meaning of Christian stewardship in agriculture. News and official views of the Christian Farmers Federation of Ontario fill out the magazine.

The subscription rate is $10.00 per year and includes the bi-monthly **CFFO NEWSLETTER.** This bi-monthly newsletter provides up-to-date information on the activities and actions of the Christian Farmers Federation of Ontario.

Together, the two publications give an overview of Federation life; the issues with which we struggle and the actions taken.

For a sample copy or further information, write: The Christian Farmers Federation of Ontario, Box 698, Harriston, ON N0G 1Z0. Tel: (519) 338-2921.

Small tract celebrates 50th Anniversary

Margaret Griffioen

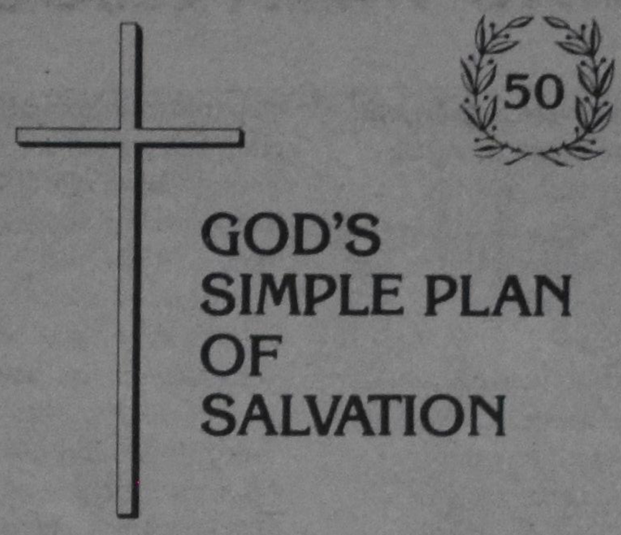
God's Simple Plan of Salvation, a small gospel tract, celebrates its fiftieth anniversary this year. What makes this even more unique, is that the message in the tract has not changed since it was first printed in 1933. Since that time over 380 million copies have been distributed.

The tract calls for people to realize they are sinners, believe that Christ died for them and to accept Him as their Saviour. It advises people to pray, read their Bible and witness, as well as become baptized and to unite with a Bible-believing church.

Originally, the tract's author, Dr. Ford Porter, had 2,000 copies printed to be distributed in the homes in Princeton, Indiana, where he was pastor of the First Baptist Church. He also sent some to others he corresponded with, which resulted in the first orders for the tract.

Now distributed through Lifegate Inc. which is directed by the late author's son and managed by his grandson, the tract is available in 97 languages, as well as in Braille.

The following is the original tract, reprinted in its entirety with permission.



God's Simple Plan of Salvation

By FORD PORTER

"My Friend: I am asking you the most important question of life. Your joy or your sorrow for all ETERNITY depends upon it. The question is: Are you SAVED? It is not if you are a member of some church, but, Are you SAVED? It is not how good you are, but, ARE YOU SAVED? No one can enjoy the blessings of God or go to Heaven without being saved. Jesus said to Nicodemus in John 3: 7 "YE MUST BE BORN AGAIN." God gives us in His Word the ONLY plan for Salvation. The Plan is simple, you can be saved TODAY.

First, my friend, you must realize YOU ARE A SINNER.

> Romans 3: 10—"There is none righteous, no not one."
> Romans 3: 22, 23—"For there is no difference: For ALL have sinned, and come short of the glory of God."

There is NO CHANCE to be saved unless you come to realize you are a SINNER.

Because you are a sinner, you are CONDEMNED TO DIE.

> Romans 6: 23—"For the wages of sin is death." James 1: 15—"Sin, bringeth forth death."

This means separation from God, in HELL FOREVER. How terrible, Yes, my friend, but it is true. But God loved you so much, that HE GAVE HIS ONLY BEGOTTEN SON, Jesus Christ, as your SUBSTITUTE, who bore YOUR sin, and died in YOUR place.

> 2 Corinthians 5: 21—"He hath made HIM (Jesus) to be SIN for US, who knew no sin, that WE might BE MADE the RIGHTEOUSNESS of God in HIM.
> 1 Peter 2:24—"Who His OWNSELF bare OUR sins in HIS own body on the the tree, that WE, being dead to sins, should live unto right eousness: by whose stripes WE ARE HEALED."

Now we cannot understand how our sin was laid upon Jesus, but God says in HIS WORD that it was. SO YOUR SIN, my friend, was laid UPON JESUS and HE DIED IN YOUR PLACE. It is true. God cannot lie.

FOLLOW IT TODAY. Now is the time—Today is the day.

> 2 Corinthians 6: 2—"Behold NOW is the accepted time; Behold NOW is the day of salvation.
> Proverbs 27: 1—"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth."

If it is not perfectly clear, READ IT OVER and OVER until you understand it. Do not lay this tract down until you do. YOUR SOUL is worth more than all the world.

> Mark 8: 36, 37—"For what shall it profit a man if he shall gain the whole world and lose HIS OWN SOUL? Or what shall a man give in exchange for his soul?"

BE SURE YOU ARE SAVED. YOU NEED SALVATION ABOVE EVERYTHING ELSE. IF YOU LOSE YOUR SOUL YOU MISS HEAVEN AND LOSE ALL. GOD HELP YOU TO BE SAVED TODAY.

He will save you and also KEEP YOU.

> 1 Corinthians 10: 13—"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able, but will with every temptation also make a way to escape, that ye may be able to bear it."

DO NOT trust your feelings. They change. STAND on GOD'S PROMISES. They NEVER change.

AFTER YOU ARE SAVED THERE ARE THREE THINGS TO PRACTICE DAILY FOR SPIRITUAL GROWTH:

PRAY—You talk to God. READ YOUR BIBLE—God talks to you. WITNESS—You talk for God.

> Matthew 10: 32—"Whosoever therefore shall confess me before men, him will I confess before My Father which is in Heaven."

If you are saved, send me word that I may rejoice with you. Address 417 E. Pinckney street, Princeton, Indiana.

The Philippian jailor asked Paul and Silas: What must I DO to be SAVED?

> Acts 16: 31—"And they said, BELIEVE on the Lord Jesus Christ and THOU SHALT BE SAVED, and thy house."

Simply believe on Him as the one who bore YOUR SIN and DIED in YOUR PLACE. Now call upon HIM.

> Romans 10: 13—"For WHOSOEVER shall call upon the name of the Lord, SHALL BE SAVED."

The first prayer for a SINNER to pray is given in Luke 18: 13—"God be merciful TO ME A SINNER." Now you are a sinner, and surely you are sorry because of it. Right NOW, wherever you are lift your heart to God in prayer. It does not take a long, loud prayer, for God is ANXIOUS to save you. Just say: Oh, God, I am a sinner and I am sorry, Have MERCY upon me, and SAVE me for Jesus sake. Now just take HIM at His Word,

> Romans 10: 13—"For WHOSOEVER, (that includes YOU) shall call upon the name of the Lord, SHALL BE SAVED, (SHALL BE, not might or can, but) SHALL BE SAVED." Just take God at His WORD. When you have done what He has asked, CLAIM SALVATION BY FAITH, according to HIS WORD. BELIEVE AND THOU SHALT BE SAVED. No church, no lodge, no good works, NO ONE BUT JESUS ONLY CAN SAVE YOU.

The simple plan of salvation is: YOU ARE A SINNER; because you are a sinner you MUST DIE or else believe on Christ who was YOUR SUBSTITUTE and died in YOUR PLACE. Just call upon HIM, REALIZING you are a sinner and ask Him to have mercy upon you and save you for JESUS SAKE. Then just take HIM AT HIS WORD and BY FAITH CLAIM SALVATION. You say "surely that is not all that is necessary to do to be saved." Yes it is, Absolutely All. Thank God many have been won to Christ by this simple plan. It is SCRIPTURAL. IT IS GOD'S PLAN. My friend, BELIEVE IT AND

"Plain Truth"

Continued from page 12.

magazine. Who wouldn't be attracted — especially those from the reformed faith with its conservative criticism of everything from society's sins to changes in the church today. If only we were as quick to critique what Armstrong and others of his ilk have to say.

The biggest eye-catcher of all is that it's free. When you consider the big bite that a year's subscription to *Time* of even a religious publication like *Christianity Today* takes out of your budget — its hard to pass up a bargain like *The Plain Truth* appears to be. The sting comes later — between **20-30%** of your income is demanded should you get sucked into becoming a member of the sect through its slick appeal. It may even cost you your salvation in the end.

Sneak attack

What makes all of this so dangerous is that often you aren't aware of the subtle attempt to infiltrate your defenses. The bait and switch method already mentioned is perhaps the most obvious. The invitation to write for a free booklet on the real meaning of the energy crisis often turns out to be something else — an attempt to convince you that Armstrong has the only answer to the problems of life.

His claim to be the only *true* church is typical of such sects as the Mormons, Jehovah's Witnesses, Seventh Day Adventists. Their influence is also reflected in some of Armstrong's teachings. It contains just enough truth and twisted theology to make it sound convincing, if you're not careful.

Watch out for familiar terms loaded with hidden heretical meaning. Take the biblical teaching about being born again. In the September issue of *The Plain Truth*, Armstrong explains rebirth as the gift of the Holy Spirit. Sounds good! What he means by that though is something very different than what is usually understood. According to Armstrong, the Holy Spirit is not a person. It's a life-force: "the divine nature of God himself." In other words, conversion means nothing less than being implanted with godhood. It's the first step in a life-long apprenticeship to become creator — to become God yourself. It's like hearing an echo of Satan's whisper to Eve in the garden already long ago: "You will be like God." Yet it's so subtly stated in the editorial that you don't realize how slowly your understanding is being infiltrated and educated in this perverted untruth.

Be alert to the kind of loose logic that shops through the scriptures for texts to tack on to what are really bald-faced lies. A senior writer for *The Plain Truth* argued in the September issue that "one of the absolute prerequisite identifying signs of the true church is that it must bear God's name!" This obviously disqualifies the Lutheren, Baptist, Christian Reformed, and other mainline denominations. In fact a number of bible texts are trotted out which refer to the church as the "Church of God." The connection to Armstrong's "Worldwide Church of God" is only logical. The title marks it as being the only true extension of the church mentioned in the Bible. Such logic would be laughable — except that to the uninformed reader it often seems like a very literal and legitimate argument from the Bible. It's like having sand thrown in your eyes. What is paraded as common sense can blind you to the fact that what marks the true Church is not its title, but rather its *teaching*! That's the only test the Bible knows, (I John 4). On that score, Armstrong and his followers flunk out badly. At best we are saved by grace, but kept by works! Christ's blood only paid for past sins. To make the grade from here on in, you have to live up to the Old Testament laws. Sound familiar? It's the same kind of heresy Paul denounces in Galations as "a different gospel — which is really no gospel," (Gal. 1:6).

Stay alert

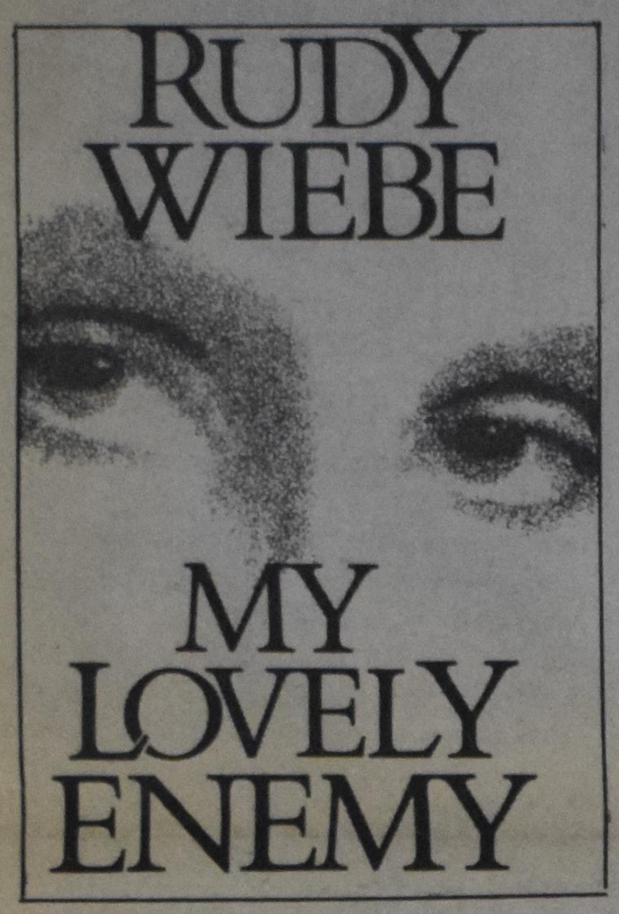
What's the best defense against this kind of thing? Test it by the Word of God. Check to see if it acknowledges or undermines *Christ as Saviour*. "If anyone comes to you and does not bring this teaching, do not take him into your house or welcome him. (II John :10). Cancel your subscription to such magazines — if they fail to hold fast to the apostolic faith handed down and confessed by the Church over the ages. Open your Bible and read *its* plain truth for yourself. "Continue in what you have learned and have become convinced of, because you know those from whom you learned it, and how from infancy you have known the holy scriptures which are able to make you wise for salvation through faith in Christ Jesus," (II Tim. 3:14). Stick to the gospel truth. It's all you really need!

John Heidinga is pastor of the First Chr. Ref. Church in Lindsay, Ont.

A Haunted Mennonite

Anya DeJager-Seerveld and Calvin Seerveld discuss the latest novel by acclaimed Canadian author Rudy Wiebe. *My Lovely Enemy* is published by McClelland and Stewart Ltd., and sells for $18.95 [hardcover].

Anya: *My Lovely Enemy* is a novel that explores in bits and snatches the mind of a man who was brought up a Mennonite. James is presently a professor at the University of Alberta (his third career change) who has a married graduate student, Gillian, for a mistress, although he continues to love his wife. James lives a reflective life, interminably busy analyzing his past, the past of a Cree Indian, the Young Chief, while swiveling past facts into fantasy and fantasy into historical past.



The author's latest novel

Calvin: What you say is a quick summary of the book. But the word "mistress" misses the depth of struggle Wiebe portrays in this Mennonite come of modern age. The stricken way James plays back his temptations — the tawdry hotel room rented in Calgary on the sly, how his sexual desires sometimes make him feel petty — always mixed up with his early child life of feeling repression tell the reader that sin and grace are very much on Wiebe's mind.

A: Sin and grace, as memory and fantasy, are woven together in the story. That's why the Indian story is not just Canadian history brought in for local colour but is parallel to James' *story — fiction*. Both the Young Chief's wanting to become a christian man rather than a warring scalp hunter and James' search for a God who will not be threatening like his father reinforce each other.

C: James' father haunts him all right: "... my father standing rigid inspection for sin at the door every Sunday morning," as his sisters left for church.

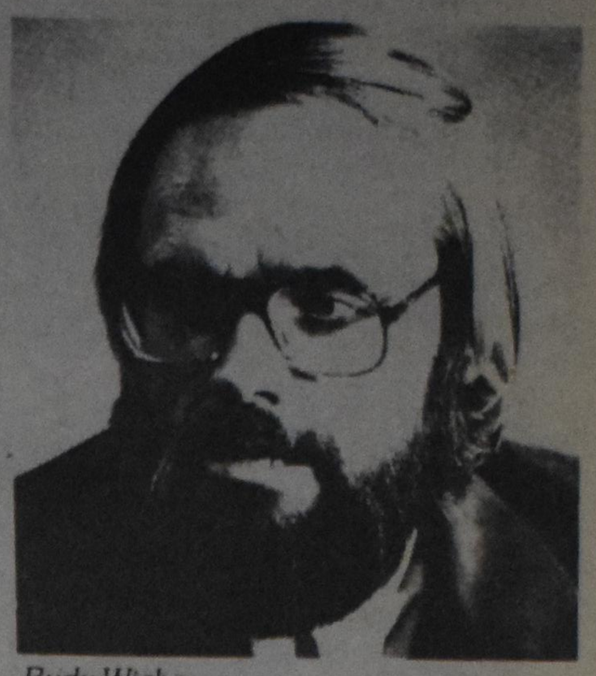
A: Yes, James rebels against the God of his father. That's why the discussion on God as Mother, Father, or Parent is both unforced and provocative (pp. 140-41).

C: I thought the hip-talk with Jesus showing up in the stacks of the library, "a smell of cloves about him," was imaginative and very normal. It reminded me of the ordinariness of angels busy in Gabriel Marquez' novel, *One Hundred Years of Solitude*. There's a christian sensitivity at work in Wiebe, without the mawkish importation of a conscience talking. The theme of sin and needed redemption lies deep in the folds of the book.

A: "The Black Bridge," the two-page chapter "bridging" the first half of the book (Spring) and the second half of the book (Fall), is a striking move by Wiebe. The black technocratic train is like Alex Coleville's train that will eventually destroy creative force. The blackness of sin. Yet the structure itself, a bridge, an arch, holds a potential promise.

C: James seems to be mesmerized by guilt. He wants to be guilty of something or other because otherwise he wouldn't be able to justify being alive. Wiebe catches the double-minded, hesitant naivete of James during a poignant talk dominated by Gillian in the Rocking Chair Lounge of the University Mall.

> "I want to know someone truly, not as friend — fraternal — not as daughter or student or customer or for god's sake not wife or pickup or good lay, this has to be ..." "A human is ungraspable without her body, ungraspable by another human, your body is an image of you. You know?" (p. 151).



Rudy Wiebe

Wiebe's world is not black and white. The enemy of God's Way is lovely. Beautiful Gillian and the Mennonite past of James melt in and out of one another, for the Mennonite tradition is a lovely enemy too.

A: There's an incredible scene when James and Gillian, naked together near the remains of an ancient Indian wheel site, are open alone to the expanse of the sky, and the majesty of God, and James thinks to himself:

> Surrounded in this sudden blue light my head feels so shriven I cannot encompass this, I have to imagine it and cannot, I am too small and hemmed in, I must destroy limits I have not yet been able to trust ... (p. 110).

C: Yes, James the haunted Mennonite is looking for a new God, one who will be open, to be loved with abandon, the opposite of what is hidden, or verbal, yet holy. That scene is a metaphor of what James wants at the centre of his life — "Such awesome presence surrounds us, we have to close our eyes."

A: Yet all these striking images as well as finely written repartee between characters act only as a foil to the main character, James. James' wife and daughter are very undeveloped characters. Even the Indian history bits highlight only the character of James. I think this single focus is a weakness in Wiebe's novel.

C: The ending of the novel ties James inextricably to his mother, during the scene of her burial; and the mortician, I think, is Jesus showing up again, in disguise, as it were, still hounding the haunted Mennonite son with serious, joking good news.

A: The mortician's words tie into the kinky fantasy that takes place in the exotic, underground mine restaurant; here the everyday need for small talk and the extraordinary magpie hors d'oeuvres mesh as James' dreams sift into the reality he shares with his wife Liv, and his mistress, Gillian. Death, fantasy, and "real" life flow in and out of each other. There is no resolution to the story, I think. Neither sexual love

Continued on page 16 ...

History books to consider

Ray H. Metcalf

Historical Theology traces the history of God's people in the Bible and of the Church since the time of Christ. It deals with the origin, development, and spread of the true religion, and also with its doctrines, organizations and practices. One important but often neglected branch of Historical Theology is the area of Church History. Part of the responsibility for the shelving of much of our rich heritage is due to the detailed and cumbersome manner in which Church History books are often written. Dryness of style has no place in a book about God's dealings with man. Furthermore, I personally feel that the style and selection of content discussed in such books reveals much about the author, sometimes, perhaps more than he would care to have revealed.

> "Part of the responsibility for the shelving of much of our rich heritage is due to the detailed and cumbersome manner in which Church History books are often written."

Recently, a few refreshing and useful introductory works on Church History have been printed. I have selected three publications which will appeal to a cross-section of the Christian community. *Sketches From Church History — An Illustrated Account of 20 Centuries of Christ's Power* by S.M. Houghton, The Banner of Truth Trust, 1980, pp. 246.

Mr. Houghton draws from sixty years work in this field. He is the chief literary and editorial advisor to the publisher and has put together an excellent well-illustrated overview of church history from an evangelical perspective. Especially useful for those who are not heavy readers but who realize a need to acquire a familiarity with Key church figures and events. This is good family reading. *Christendom [2 Volumes]* by Roland H. Bainton, Harper Torch books, Harper and Row Publishers, pp. 254 and 198.

This is a well-written, vivid and fast-moving account of church history by the author of *Therefore Stand*, the biography of Martin Luther. Complex issues are simplified but are still given satisfactory treatment. A good review of the broad sweep of Christian history.

Christianity Through the Centuries — A History of the Christian Church, by Earle E. Cairns, Zondervan Publishing House, 1981; pp. 479, hardcover.

This is an extremely popular book with Seminary and Bible College students as well as with pastors and serious readers. This is a proven standard text for introductory classes in Church history. Written in a two-column format the serious student will draw from numerous maps and charts to facilitate an understanding of the flow of historical events. Agreeing with Augustine that, "The course of human history proceeds to and from the Cross," Dr. Cairns believes that, "church history shows the Spirit of God in action through the Church." He looks for the glory of God in the total historical process and writes with a self admitted Christian bias with Christian presuppositions and interpretations. If no other detailed Church History text is owned, this one will not disappoint even the most critical reader. Dr. Cairns is a member of the American Society of Church History, the American Historical Association and the Conference on Faith and History. He was professor of History at Wheaton College from 1943 until his emeritation in 1977.

All of these may be obtained at the Toronto Christian Book Centre, 65 Mount Pleasant Road, Toronto, specializing in quality reformed literature.

Sketches of influential modern theologians #6

Jurgen Moltmann: Political theologian

John Bolt

The dominant preoccupation of present-day theological reflection is the realm of the political. It is the conventional wisdom among many that all theological reflection not only be politically relevant, but arise out of concrete political experience, especially the revolutionary political struggle for liberation from oppression. In this situation it is a worthwhile exercise to reflect on the thought of the Tubingen theologian Jurgen Moltmann, one of the most influential and fascinating of the contemporary "political" theologians.

Jurgen Moltmann was born in 1926 and spent the years between 1945 and 1948 as a German prisoner of war in England. Returning to Germany he studied theology in Gottingen and in 1967 began teaching systematic theology at the University of Tubingen. Undoubtedly Moltmann's war and prison camp experience influenced his theology which has increasingly focused on the cross and the significance, not to mention the problems, of God and human suffering.

Moltmann first captured the attention of the theological world with the publication of his *Theologie der Huffnung* (E.T. *Theology of Hope*, published in 1967). Profoundly influenced by the neo-Marxist philosopher Ernst Bloch, Moltmann addressed the increasingly godless and secular Western world, not by declaring that God was dead, (as the Radical God-is-dead theologians such as John A.T. Robinson, William Hamilton and Thomas Altizer did), but that he was *not-yet*. God is present in the mode of promise. Christians must be oriented to the future, their vision must be utopian.

Emphasis on cross

In a subsequent volume, *The Crucified God* (English edition 1974, subsequent references as *CG*), Moltmann shifted the emphasis away from resurrection and hope to the cross. Moltmann is convinced that Christian conceptions of God have for too long portrayed God as a-pathetic, impassible, unmoving and unmoved. In the cross *God* suffers. The cross reflects and is the Keystone of the trinitarian history of suffering and man. Moltmann poetically writes: "The Son suffers in his love being forsaken by the Father as he dies. The Father suffers in his love the grief of the death of the Son" (*CG*, p. 245).

The net result of this remarkable vision is that all human suffering is literally *in* God. Claims Moltmann: "It must ... be said that, like the cross of Christ, even Auschwitz is in God himself. Even Auschwitz is taken up into the grief of the Father, the surrender of the Son and the power of the Spirit" (*CG* p. 278).

The pay off for Moltmann of such a theology of the cross is political. "The crucified God is ... a stateless and classless God. But that does not mean that he is an unpolitical God. He is the God of the poor, the oppressed and the

humiliated. The rule of the Christ who was crucified for political reasons can only be extended through liberation from forms of rule which make men servile and apathetic and the political religions which give them stability ... Christians will seek to anticipate the future of Christ according to the measure of the possibilities available to them; by breaking down lordship and building up the political liveliness of each individual" (*CG* p. 329).

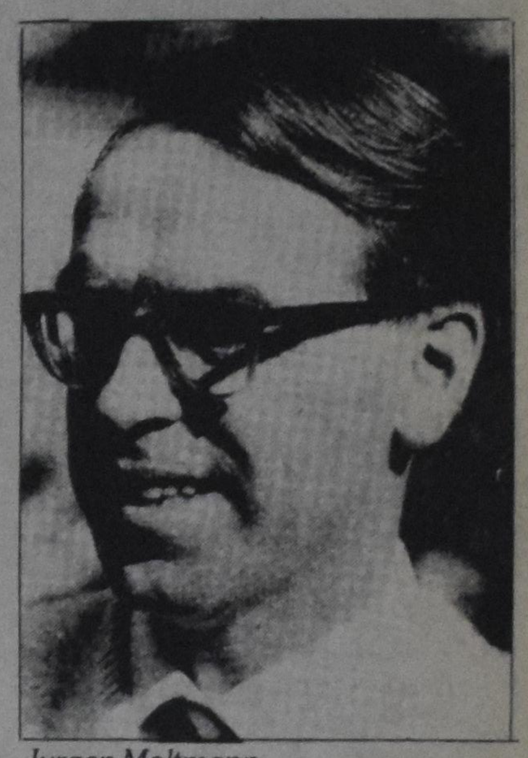
Concretely such "liberation" must take place in five areas Moltmann designates "vicious circles of death": poverty, force, racial and cultural alienation, industrial pollution of nature, and the drive toward senselessness and godforsakenness. Liberation takes place as men strive for the following ideals: socialism, democracy, emancipation, ecology and wholism (*CG* pp. 329-335).

Trinity doctrine

Many of the themes suggestively introduced in *The Crucified God* return in Moltmann's most recent and, I judge, most mature and systematic writing, *The Trinity and The Kingdom* (subsequently *T & K*). What is remarkable enough about this volume is that at a time when the classical doctrine of the trinity is itself under attack by many contemporary theologians as an alien Greek intrusion into the pure Hebraic categories of the New Testament, Moltmann enthusiastically endorses it. The trinity, he passionately and correctly maintains, cannot be an embarrassing afterthought in Christian theological reflection, it is the very heart of it.

The burden of Moltmann's case, however, is once again political. He sets "trinitarian" over against "monotheistic". Monotheism portrays God as one and as an absolutely sovereign and supreme monarch. Moltmann is opposed to such a view because "The notion of a divine monarchy in heaven and on earth, for its part, generally provides the justification for earthly domination — religious, moral, patriarchal or political domination — and makes it a hierarchy, a 'holy rule.' The idea of the almighty ruler of the universe everywhere requires abject servitude, because it points to complete dependency in all spheres of life." (*T & K*, pp. 191-192).

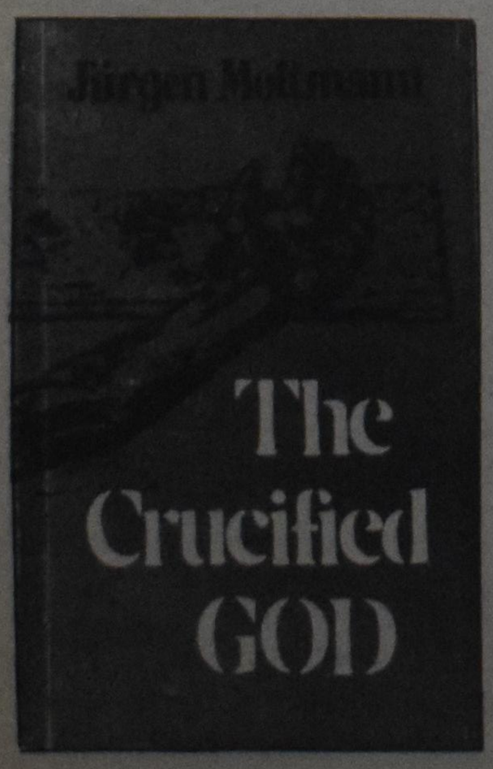
According to Moltmann, a trinitarian theology directs us to freedom as sons and daughters rather than servitude as slaves. Monotheism and its correlate monarchism legitimates dependency, helplessness, and servitude. "The doctrine of the Trinity which ... is developed as a theological doctrine of freedom must for its part point towards a community of men and women without supremacy and without subjection." (*T & K*, p. 192).



Jurgen Moltmann

Moltmann uses the trinitarian love relationship between Father, Son and Holy Spirit as a paradigm for the human community. In the inter-trinitarian fellowship there is no subordination or exercise of power, all are equal in love. "The three divine Persons have everything in common, except for their personal characteristics. So the Trinity corresponds to a community in which people are defined through their

Continued on page 16 ...



In the beginning ... there is the religious standpoint

Robert E. VanderVennen

An important book on creation and evolution has been published by a Toronto writer this summer. It has the suggestive title "In the Beginning ..." and the provocative subtitle "A Scientist Shows Why the Creationists Are Wrong."

Author of this book is Dr. Chris McGowan, Associate Professor of Zoology at the University of Toronto and curator-in-charge of the Department of Vertebrate Paleontology at the Royal Ontario Museum in Toronto. Visitors to the ROM in Toronto often comment on the strong evolutionist character of the dinosaur exhibit at the ROM — this is the work of Dr. McGowan.

McGowan writes against the creationist arguments of Dr. Henry Morris and Dr. Duane Gish, both of the Institute for Creation Research in California. Morris and Gish firmly believe that God created the world in a literal six days of 24 hours each, that the world is in the neighbourhood of 10,000 years old, and that scientists have no way of discovering how God created living creatures.

Morris and Gish then interpret scientific work within this framework, arguing that their conclusions are rigorously scientific and ought to be taught in the public schools as the "creation model" of science.

McGowan is horrified at all this and argues that "creation science" is not science at all because evolution has been established scientifically beyond any reasonable doubt. His book consists of arguments in favour of evolution and against the creationist criticism of evolution. He writes in a pleasant conversational style and his arguments can be followed by anyone who has had one or two basic courses in biology.

Clearly Dr. McGowan believes that the christian faith, and Jesus Christ Himself, do not need to be taken into account in our thinking about how living organisms came to exist as they do today. The only way to gain information on that subject, he would say, is to study what we can see and draw logical conclusions from it by the methods of science.

Does McGowan win the argument? Does he show that Morris and Gish are wrong? There is no way of answering these questions objectively because the answer depends on the nature of your religious faith. Secular evolutionists will say that McGowan is right. Young-earth creationists will say that he has missed by a mile.

The point is this, as the book demonstrates clearly: scientific conclusions in the large scale will always depend on the religious standpoint of the scientist who formulates them. There is no religiously neutral science. There are even differing christian interpretations — many devout christians disagree with some of the key religious assumptions of Morris and Gish, and therefore you will find that there are more positions on creation and evolution than the two positions which are the subject of this book.

This is a landmark book for people interested in the subject. It is published by Macmillan of Canada and will probably be in your public library.

Jurgen Moltmann — Political theologian

Continued from page 15.

relations with one another and in their significance for one another, not in opposition to one another, in terms of power and possession" (*T & K*, p. 198). In the political realm this means a form of democratic socialism and in the church "the presbyterial and synodical church order and the leadership based on brotherly advice are the forms of organization that best correspond to the doctrine of the social trinity" (*T & K*, p. 202).

Fascinating vision

Moltmann's vision is a fascinating one and his books are delightfully provocative. There is much material that can be mined by preachers and theology students who are looking for fresh reflection on the classic trinitarian doctrine and arresting phrases. It is not surprising that in an age when theological reflection has been dominated by political concerns that Moltmann is one of the premier Protestant theologians in the world today.

Yet, in spite of that, I am unconvinced and even in fundamental disagreement with Moltmann's vision. Rather than quarrel about details let me get to the heart of my difficulty with that vision. For Moltmann any exercise of power or sovereignty is intrinsically evil. A God who sovereignly disposes and demands subjection and obedience is rejected by him. While it is true that the reality of inter-trinitarian love between Father, Son and Holy Spirit as well as God's love to man through Christ transforms all exercises of divine sovereign power, it does not eliminate it. Moltmann's trinitarian vision is so affected by the suffering love of the Son that he ignores the Biblical testimony concerning God's sovereign power. The question we must put to Moltmann is this: Is the God who suffers also able (powerful) to save or can he only stand by in suffering love. Is God almighty as well as Father?

Defective view of God

Moltmann's defective view of God has political consequences which are also dangerous in my judgment. By rejecting power as such as valid in human life Moltmann effectively undermines all legitimate human authority. I am not convinced that authority relationships (either man to man, man to nature) are intrinsically evil. God created man to exercise dominion and authority in the creation. That such authority must be responsibly and stewardly used is, of course, true and many of Moltmann's insights about servanthood etc. are invaluable here. However, I do not believe that those insights negate the legitimacy of private property or possession or authority relationships among men and women.

By focusing all the attention on the suffering God (a problematic formulation in itself!) Moltmann gives us an ethic for oppressed and suffering people but fails to provide normative guidelines for responsible exercise of power in the creation. God not only has a Word for those who suffer but also for those who rule, govern and administer. Moltmann has very little to say to such men and women.

Perhaps what Moltmann lacks is a proper covenantal perspective. After all the reality of the covenant between God and man reminds us that there is a living *relationship* in which God is clearly the Lord, the Sovereign but man, in his place, is fully responsible. While the covenant is clearly not between two equals, it is still a relationship characterized by love, care and trust. That model, it seems to me, is a far more effective and valuable model even for the political realm than Moltmann's vision.

John Bolt is professor of theology at Redeemer Christian College in Hamilton. His sketches of theologians have appeared regularly in C.C.'s Book issues.

Library Infoland

Continued from page 10.

region, listing the libraries attached to various organizations such as the one just mentioned. These directories will also disclose other pertinent information such as location and phone number, the extent of a library's holdings, whether it participates in the interlibrary loan system, etc.

The interlibrary loan system in which all public, university and a number of special libraries participate, is useful to those who, able to wait a few days for a book (sometimes a few weeks), live too far from the library holding the material or lack direct borrowing privileges. Any library in the system will find out for you the availability elsewhere of the material you seek.

Specialized institutions

Another way of locating your best sources is to contact individuals or institutions you know of that specialize in your area of interest, and are likely to have done research on it. For instance, for youth delinquency information sources, you might call on an acquaintance who does social work, a department or school of social work in your area, or perhaps the Children's Aid Society. Abortion is a current issue on which you should get some good tips from your doctor or from pro-life organizations and other women's centres. (Their viewpoint doesn't matter at this point — you'll at least want to know it).

Extensive research

Finally, if you need to do unusually extensive research for material you can't dig up yourself, and your church or group is willing to budget some money for this, most libraries will be able to direct you to 'on-line' computer services which will provide you with a list of sources and locations for your topic, in your region or over a broader area. (But first ask about costs!)

The extent to which library services meet your needs depends on many things; for someone not used to doing more extensive research, a pointer or two may be in place. First, use your phone to find out about services to specific materials available. It costs you less time and probably no more of that of the library staff. Second, infrequent users are often hesitant to ask library staff for help or to state completely all their requirements. The best attitude to adopt from the start, in the interests of your project, is to realize that the library and its staff are there to serve you; you have a reasonable right to expect and receive what they claim to offer. Doing your research on the assumption of this right will nearly always get you better service.

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The Haunted Mennonite

Continued from page 14.

nor death can change a Mennonite's past, nor a Mennonite's present? The search to overcome one's repressive past continues forever.

C: Not the wandering Jew, but the haunted Mennonite, who like The Young Chief Maskepetoon can only make peace with the people of his tradition at the cost of his life, holding a Book of Words in his left hand, the one nearest his heart.

A & C: Wiebe's novel, *My Lovely Enemy*, has the intensity of *Peace Shall Destroy Many* (1962). It has the complexity of *The Blue Mountains of China* (1970) but interiorized into a personal Mennonite's human consciousness. There are notes in it of *The Temptations of Big Bear* (1973) now heightened with a stream-of-consciousness writing as passionate as pages of James Joyce ("her whole body delicately no"), flecked by guilt.

A: It is quite thoroughly the mind of a man.

C: I agree.

Anya DeJager-Seerveld has an M.A. from York University in Canadian Literature and is presently employed at Timothy's Coffees of the World, Toronto. Calvin Seerveld is Senior Member in Aesthetics at the Institute for Christian Studies, Toronto. They are daughter and father.

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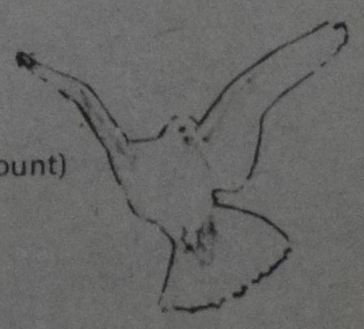

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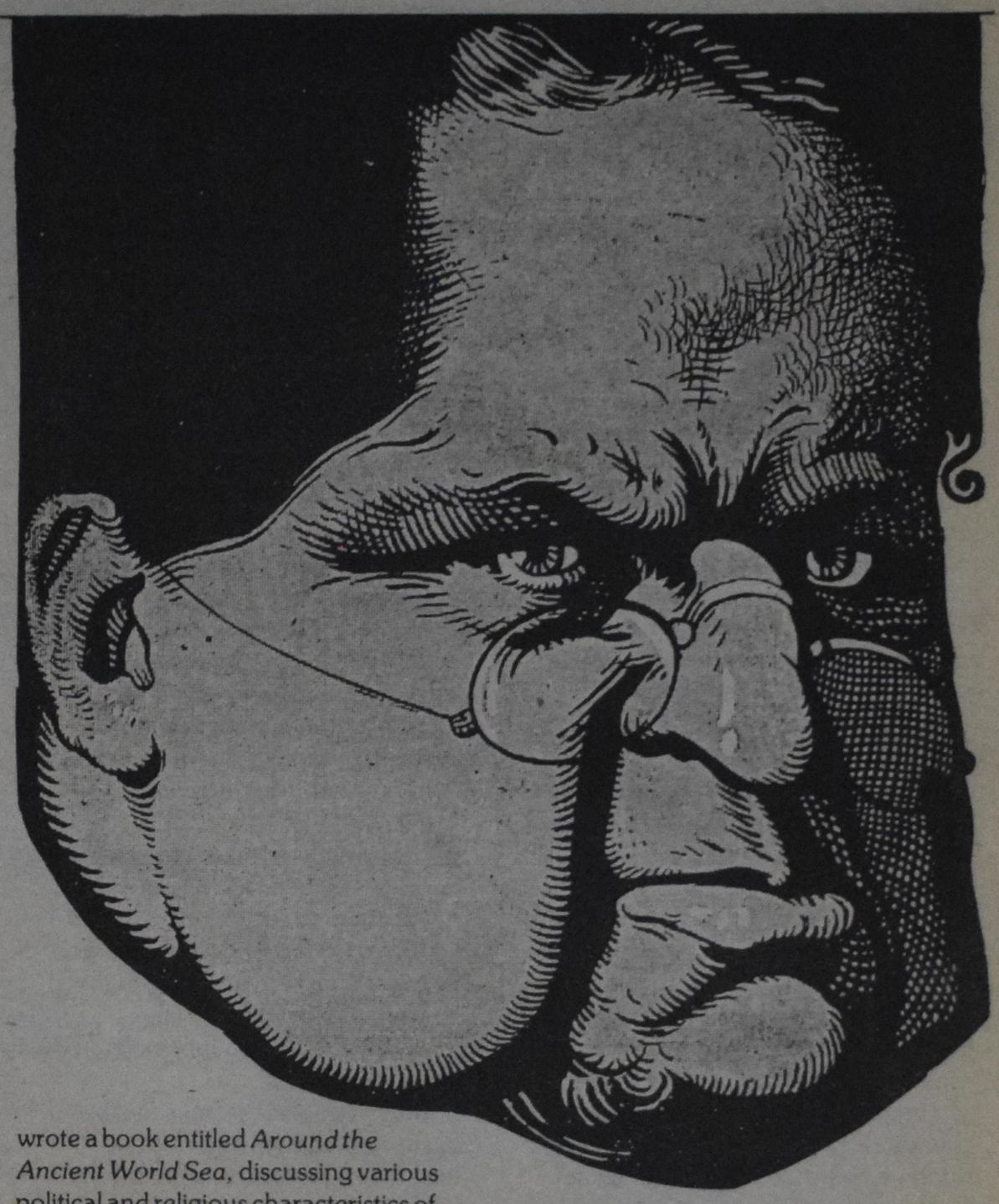
Profile

Abraham Kuyper 1837-1920

Life Silouette of a reformer Part 2



Abraham Kuyper was famous as a christian leader in many areas of Dutch life for almost fifty years. His political career lasted during much of this period. He was the national organizational founder of the Anti-Revolutionary Party in 1879. He was a member of Parliament for many years. Kuyper's career was climaxed with his tenure as the Prime Minister of The Netherlands from 1901 to 1905.

Meanwhile, Kuyper had also been dreaming and working for a number of years for a Christian university. In 1876 parliament had enacted the Heemskerk higher education law, which gave individuals, legally recognized societies, and religious denominations, competence to establish a university if they met the legally established requirements. Thus the way was open for establishing non-state universities, although the diplomas and degrees of such institutions were not granted civil status: graduates from such schools would as yet have to pass examinations at the national universities.

Kuyper and others set to work, and the *Free University* was opened in 1880. The opening address by Kuyper was on "Sovereignty in the Individual Spheres of Life." Kuyper was appointed professor in theology and was the first rector.

During this decade Kuyper continued to push for church reform; in 1883 he wrote a handbook on *The Reformation of the Churches*. We cannot here trace all the steps leading up to 1886, but in that year the break came: the "*Doleantie*", or a secession of churches from the State Church (*Hervormde Kerk*), and the eventual formation of the *Gereformeerde Kerken in Nederland* (1892), with which most of the churches of the *Afscheiding* of 1834 united.

In 1888 the Liberal cabinet was replaced by an Antirevolutionary-Roman Catholic coalition ministry. Kuyper spoke in 1891 at the First Christian Social Congress on the social problem and the christian religion, which has been translated into English as *Christianity and the Class Struggle*. In 1893-94 Kuyper published the three volumes of *Encyclopedia of Sacred Theology*. In 1894 a group separated from the Antirevolutionary party and formed a party under Lohman which went by the name of Free Antirevolutionary. In the same year Kuyper made himself available and was elected to the Second Chamber by the district of Sliedrecht.

Over the years the elligibility to vote was being widened, something which helped the Antirevolutionaries, who had many supporters among the "*kleine luyden*." Kuyper was of the opinion that financial and social status were not criteria for elligibility to vote, but he thought that there should be voting according to the principle of household heads.

In 1897 the Sliedrecht district returned Kuyper to Parliament. In 1898 Kuyper visited the United States of America, having been invited by Princeton University to deliver lectures under the L.P. Stone Foundation. He lectured on Calvinism as a life-view, among other things in relation to religion, politics, science, and art.

In 1894 Kuyper had completed a series of articles on the Heidelberg Catechism, published as *E Voto*. From 1895-1901 he wrote on *Common Grace* (*De Gemene Gratie*), a significant series because it explored an undeveloped area of doctrine.

Kuyper becomes Prime Minister

In 1901 the time came that the Roman Catholics under Schaepman, the Anti-revolutionaries under Kuyper, and the Free Antirevolutionaries under Lohman drove the Liberals from power. Queen Wilhelmina asked Kuyper to form the new cabinet.

Major events during his term as Prime Minister included the serious illness of the Queen in 1902, the Boer War, a railroad strike in 1903 in The Netherlands, and the Russo-Japanese War which broke out in 1904 close to the Dutch East Indies. These things prevented Kuyper from forging ahead with his legislative goals. Among his legislative achievements was the Higher Education Law of 1905, which among other things, brought *effectus civils* to the Free University and other such institutions should they be established and meet the requirements. Also included was the institution of special chairs at the national universities, to allow the exposition of philosophies and convictions not adequately treated there — something which was to be made greater use of than most supposed at the time.

Another significant achievement was the adoption of a bill which granted increased subsidy for non-state elementary schools, and also brought the teachers of these into the pension plan.

Kuyper also worked for a nation-wide pension system, and published three volumes on social reform.

In the 1905 election Kuyper narrowly missed being re-elected because of opposition from Staalman who withdrew a group from the Antirevolutionary party on the basis of a one-issue affair of widening the vote; and because of lack of co-operation from the small Frisian Christian Historical Party under Wagenaar.

Now that his cabinet retired, Kuyper, almost 68 years old, took the opportunity to go on a long journey. He travelled in the many countries of Europe, Asia and Africa which surrounded the Mediterranean, and wrote a book entitled *Around the Ancient World Sea*, discussing various political and religious characteristics of these areas. He underbroke his journey in 1906 to speak in Holland at the 150th anniversary of the birth of Willem Bilderdijk (1756-1831).

After returning to Holland Kuyper began a series of articles in *De Heraut* on *Pro Rege*, published under that title in three volumes in 1911-12. Also in this work he drew attention to Christian organizations.

After the demise of the De Meester government Heemskerk formed a new cabinet in 1908 against the advice of Kuyper, and there arose friction between these two. Kuyper began to realize that he might never be Prime Minister again.

Having resumed his editorship of *De Heraut* and *De Standaard*, he was also elected by the district of Ommen to the Second Chamber in 1908. The following year Kuyper encouraged the election of Hendrik Colijn to parliament; Colijn later was to become Prime Minister. In 1912 Kuyper resigned his seat in Parliament because of hearing difficulties which hindred his participation in the debates. But in 1913 after the Heemskerk government was replaced by the Liberals, Kuyper was elected by the provincial legislature of South Holland to the First Chamber. Soon World War I broke out, and "politics as usual" was left behind for more pressing matters.

In 1916-17 Kuyper published a re-exposition of the party platform, *Anti-revolutionary Political Sciene*.

In 1919 the De Visser elementary education law gave equal financial funds to non-state schools as enjoyed by the state schools. This crowned the work of Groen and Kuyper after so many years.

Kuyper died, 83 years old, November 8, 1920. He remains remembered as the neo-calvinist whose foremost vision was that the ordinances of God must govern every sector of life.

Frank Sawyer is a missionary working in Puerto Rico. He has pastored churches in both Holland and Canada.

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News

Press Review

Carl D. Tuyl

The House was in a bit of an uproar with respect to parliamentary procedure. The Speaker, in the opinion of the opposition, recognized the Minister of Transport too quickly and too early, so that he might make the motion to limit debate on the much discussed crow-rate legislation. Opposition speakers went into their customary righteousness-trance, and spoke for the good cause of democracy.

Most interesting in the past week, however, was the political posturing of the Prime Minister, who announced that he will attempt to intervene for the sake of peace in the apparently stalemated disarmament negotiations. We must, of course, applaud so noble a cause and the statemanship of our Prime Minister. It is a calling worthy of our grateful support.

Yet, somewhere in the back of the mind of this columnist a red light of cynicism throws its incandescent glimmerings of doubt on the purely altruistic pose of the old political veteran. Suppose he would pull it off? Imagine that he could get Reagan and Adropov together? Think of the consequences of such a political miracle! Stranger things have happened; Stalin met with Hitler, you remember. If such a feat could be accomplished would not the world bow before his feet in humble adoration. Would not a thankful nation forget the 62% favour it expressed earlier for a Conservative government, and would not Mulroney be relegated to continuance in the opposition.

Alas twenty-five years in the ministry have robbed me of a great deal of gullibility, and I have long lost my naivete. In spite of this I wish the Prime Minister success in his mission.

The national news of bickering in the House, possible lay-offs in B.C., accusations of who takes whom in his government jet, and who is the most effective premier in Canada (Lougheed, by his own evaluation) was all overshadowed by the happenings on the international scene.

Where since ancient times Jacob and Esau have shed each other's blood, where the Crusaders drew bloody trails of violence across the landscape, there now flowed the blood of yet another sort: that of American marines — ordinary Joes who wanted to establish and keep peace.

With the fervour of religious fanaticism two men sacrificed themselves to blow as many French and American soldiers to smithereens as was possible. They succeeded horribly. As an old soldier I add that I was not impressed with the perimeter defence of either the French or the Americans, and as a reasonable human being I express horror at the apparent religious motivation behind this holocaust.

As if that was not enough of an attack on our rest and peace, there came a second shocker: the invasion of Grenada. Perhaps it is well to regard that venture first from a Canadian perspective. What strikes us is the fact that the Canadian government was not informed, and much less consulted. This is more of an insult when we consider that the Caribbean islands have close political ties with Canada. The English government received at least some advance communication, and it seems that the woman-in-office, whom nobody could suspect of leftish leanings, seriously discouraged such a drastic step.

After all the semantics about democracy and evacuation of American citizens have been peeled off as so much political wrapping, the bare fact remains that the U.S. went in because it was bothered and concerned about Cuban and Russian influence in the region. It protected its own national security, and seen in that context, one man's Afghanistan is just about another man's Grenada.

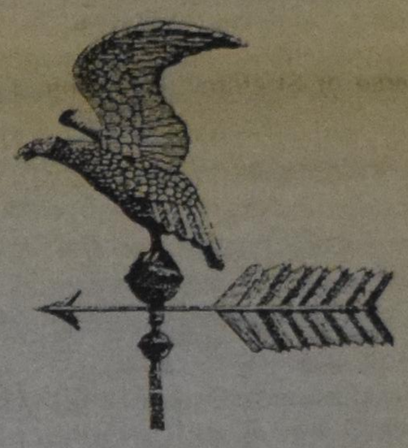
It was interesting to see how Western leaders knotted themselves in political and diplomatic contortions. The general attitude was comparable to that of family members toward the old uncle who appears drunk at the family-picnic: he should not have done it, but otherwise he is not a bad fellow.

Stripped to the bare facts, what took place was a simple military action which was necessitated by a ten-thousand feet runway on the island which obviously was not built to enable Piper Cubs to land. The difference between this invasion and the Russian invasion of Afghanistan must yet become visible. The Russians stayed! Will the Americans? I hope not, and I think not!

We must not use this event to bring alienation between NATO allies, but neither must we package the military action in lofty humanitarian terminology as Reagan did. Let us especially not get carried away, and develop sympathy for the kind of government dislodged by the invasion. If you need any reminder of what kind of government that was, you must know that Jansz Palubicki who was a member of Poland's Solidarity's executive was treated to a two year jail sentence.

And the fact that we haven't heard much about or from China lately might be explained by the fact that the Chinese are too busy cleaning up their political party. They have accepted a three-year plan to rid the party of corrupt members. Imagine: three years!

And finally this morning's smile from The Globe and Mail: "A house divided will bring in more rent," to which I add my own inspiration for the day: Keep smiling; God reigns!



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DEVOS: Henry and Linda, with great joy and thankfulness to the Lord, announce the arrival of our darling daughter, LISA TRUDIE, born on October 11, 1983. Proud grandparents are Mr. and Mrs. H. Bouterse of Strathroy, Ont., and Mr. and Mrs. J. Devos of Surrey, BC.
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DYKSTRA: With praise and thanksgiving in our hearts to God, the giver and creator of life, we, Len and Annette (nee Hoorntje), joyfully announce the birth of our daughter, EMILY JOY, on Tuesday, September 6, 1983, weighing 7 lbs. 7 oz. A sister for Joel. Emily is the third grandchild for Mr. and Mrs. S.J. Hoorntje of Brampton, Ont., and sixth grandchild for Mr. and Mrs. J.T. Dykstra of Thunder Bay, Ont. Ninth great-grandchild for Mrs. I. Tiesma of Brampton, sixth great-grandchild for Mrs. O. Gysen of Thunder Bay, and eleventh great-grandchild for Mr. H. Hoorntje of Appingedam, Holland.
9208-172 St., Edmonton, AB T5T 3G2

GROENEWOLD: "For thou, O Lord, hast made me glad by thy work; at the works of thy hands I sing for joy" (Psalm 92:4).
Al and Margaret Groenewold (nee Wassink) happily announce the birth of their first child, JEVON KYLE born September 20, 1983, 9 lbs. 3 oz. He is the 9th grandchild for Mr. and Mrs. Evert Wassink and the 3rd grandchild for Mr. and Mrs. Frank Groenewold.
255 Walnut Hills Dr., San Marcos, Calif. 92069

KLINGENBERG: Steve and Margaret (nee van der Voort) thank the Lord for the safe arrival of their son JOHN. He was born on Saturday, October 8, 1983, at 2:10 a.m., and weighed in at 7 lbs. 13 ½ oz. Thankful grandparents are John and Dicky Klingenberg, Meaford, Ont., and Jim and Hilda van der Voort of Stratford, Ont. Proud great-grandparents are Mr. and Mrs. S.G. Westerman, Ingersoll, Ont., Mr. Jacob van der Voort of Georgetown, Ont. and Mr. and Mrs. William Braam, Cambridge, Ont.
R.R.#4, Meaford, ON N0H 1Y0

BIRTHS

GORTER: With thankfulness to the Lord, we, Cecil and Fran, joyfully announce the birth of our daughter, KRYSTAL JOCELYN FRANCES, born October 11, 1983. A sister for Rodney, Chad and Nicholas. 9th grandchild for Mr. and Mrs. B. Gorter and 10th grandchild for Mr. and Mrs. S. Vander Meulen.
R.R.#1, Troy, ON L0R 2B0

VANDEKUYT: George and Liz are thankful to God, the creator or life, for entrusting to our care another healthy, beautiful child. Born on October 9, 1983, ANDREW LEONARD is a little brother for Geoffrey, Henry, Michael, Cynthia and Robbie, and a grandson for Mr. and Mrs. A.S. Ypma of Taber, Alta., and Mr. and Mrs. H. VandeKuyt of Midland, Ont.
1629 Glancaster Rd., R.R.#2, Mt. Hope, ON L0R 1W0

MARRIAGES

KORVEMAKER-PELLEBOER: With thankful hearts, we the parents, Eiko and Alice Korvemaker of Wyoming, Ont., and John and Bertha Pelleboer of Camlachie, Ont., are pleased to announce the forthcoming marriage of our children, JOAN MARGARET and BRIAN RAYMOND. The wedding ceremony will take place, the Lord willing, on November 11, 1983, at 4:30 p.m., in the Chr. Ref. Church of Wyoming, Ont. Rev. Wm. Renkema officiating.
Future address: R.R.#2, Camlachie, ON N0N 1E0

ANNIVERSARIES

Hamilton — Ancaster
1953 — October 31 — 1983
"Carry each others burden and in this way you will fulfill the law of Christ" (Galatians 6:2).
With thankfulness to God our Father, we hope to celebrate, D.V., the 30th Wedding Anniversary of our parents and grandparents,

JACOB and ARNOLDA BEEKENKAMP
(nee Van Wely)

We pray that God will bless them with many more years of happiness and health.
Congratulations and best wishes from:
Alice & Ken Tigchelaar; Alexander
Home address: 305 Springbrook Ave., Ancaster, ON L9G 3K9

s'Gravezande — Frankford
1938 — November 9 — 1983
With thanksgiving and praise to the Lord for his faithfulness, we are pleased to announce the 45th Wedding Anniversary of our parents,

DIRK and MARIA VREUGDENHIL
(nee Van Nieuwkerk)

We pray that God will bless and guide you and keep you in his care in the years to come.
With love and congratulations, Dad and Mom, from your children and grandchildren:
Adrian & Trudy Vreugdenhil — Frankford, Ont.
Lenie & Henry Rhebergen — Cobourg, Ont.
Marien & Anne Vreugdenhil — Trenton, Ont.
Frank & Doris Vreugdenhil — Frankford, Ont.
Harry & Betty Vreugdenhil — Dunnville, Ont.
John & Arlene Vreugdenhil — Blackfalds, Alta.
Dick & Pieta Vreugdenhil — Oshawa, Ont.
Gord & Marilyn Vreugdenhil — Frankford, Ont.
Marie-Ann & Dick Lammers — Frankford, Ont.
and 41 grandchildren and 3 great-grandchildren.
Home address: 10 North Trent St., P.O. Box #423, Frankford, ON K0K 2C0

"God is love."
(1 John 4:16)

ANNIVERSARIES

Ermelo — Aurora
Gelderland — Ont.
Holland — Canada
1943 — November 11 — 1983
"Bear ye one anothers burdens, and so fulfill the laws of Christ (Galatians 6:2).
God has richly blessed our family, and with much joy we are pleased to announce the 40th Wedding Anniversary of our parents,

HERMAN and NEELTJE VANDE BEEK
(nee Hoogendoorn)

We pray that God will continue to bless you and keep you for each other and us for many years.
With love and congratulations from your children:
Bert & Cora Vande Beek; Maria
Magda & Mike Wills; Laura, Teresa
Jane & Paul Aylett; David, Matthew
Ron & Lynne Vande Beek; Christopher, Annie
Open house will be held on November 12, 1983, in the afternoon, at their home.
Home address: 92 Spruce St., Aurora, ON L4G 1S1

OBITUARIES

"God is our refuge and strength, a very present help in trouble" (Psalm 46:1).
On October 18, 1983, in a farm accident, our Lord called home to eternal glory, our husband, father, and grandfather,

ISAAC JAN BAELDE

at the age of 61 years.
Maria Baelde (nee Van Andel)
Peter & Shirley Baelde — Newmarket, Ont.
Marie & John Smit; Linda — Springfield, Ont.
Martin & Henriette Baelde — Aylmer, Ont.
Home address: R.R.#1, Mossley, ON N0L 1V0

"I consider that our present sufferings are not worth comparing with the glory that will be revealed in us" (Romans 8:18).
On Tuesday, October 25, 1983, the Lord called home in the full assurance of faith at the age of 73, his child,

ROMMERT BOOMSMA

Beloved husband for 49 years of Janke Boomsma (nee Jongsma).
Father of:
Nelly & Klaus Seewald — Brantford
Martin & Helen Boomsma — Georgetown
Joanne & Charlie Callow — Goderich
Claire & Clarence Louter — St. George
Jane & George De Boer — Alberton
Pat & Cor De Boer — Burlington
Ted & Deanna Boomsma — Waterdown
21 grandchildren and 3 great-grandchildren.
Funeral service was held on October 28, 1983, in the First Chr. Ref. Church, Brantford.
Home address: 9 Woodman Dr., Brantford, ON N3S 4K2

On October 16, 1983, after a lengthy illness, the Lord took home our dearly beloved wife, mother and grandmother,

HAMMIE DEBOER

at the age of 53.
Beloved wife of Tjitte DeBoer.
Dear mother and grandmother of:
Julie & Peter Kaufman; Paul, Leslea — Fisherville, Ont.
Rosaline & Cor Boekee; Jonathan, Steven — Caledonia, Ont.
Arnold & Joanne DeBoer; Trevor — Caledonia, Ont.
Michael DeBoer — at home
d'Eenvoudigen wil God steeds gadeslaan.
'k Was uitgeteerd, maar Hij zag op mij neder.
Keer, mijne ziel tot Uwe ruste weder:
Zij zijt verlost, God heeft haar welgedaan!
(Psalm 116, Holl, berijming).
Home address: R.R.#3, Hagersville, ON N0A 1H0

OBITUARIES

After a lengthy illness, the Lord took to himself on Sunday, October 16, 1983, to her eternal home with him, our dear sister and aunt,

HAMMIE DEBOER
(nee Lenos)

at the age of 53 years.
Beloved wife of Tjitte DeBoer.
May God's word and her faith be of comfort to all of us.
Hinke & Rinke VanderMeulen — Tijnje (Fr., Neth.)
Roelie Lenos (nee Tjeerdsma) — San Marcos, Ca.
Alie & Frans Koen — Andijk, Neth.
Geeske & Wiebe Devries — Jarvis, Ont.
Neeltje Lenos (nee Punter) — Port Alberni, BC
Trijntje & Peter Vander Meer — Jarvis, Ont.
Hotske & Bill Cnossen — Caledonia, Ont.
Nick & Hilly Lenos — Waterford, Ont.
Bob & Nancy Lenos — Nanticoke, Ont.
nephews and nieces.

On Sunday, October 16, 1983, it pleased the Lord to take unto himself, after a lengthy illness, our dear sister-in-law and aunt,

HAMMIE DEBOER

May God continue to comfort and strengthen her husband, Tjitte, and children, Julie and Pete, Rosaline and Cor, Arnold and Joanne, and Mike.
Gerrit & Tina de Boer — Waterford, Ont.
Eeuwe & Gre de Boer — Amsterdam
Rouke & Fop de Boer — Buitenpost
Auke & Wiep de Boer — Oudega (W)
Jack & Winnie de Boer — Hagersville, Ont.
Home address: R.R.#3, Hagersville, ON N0A 1H0

Friesland — Canada
1902 — 1983
"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Psalm 27:1).
On Sunday, October 23, 1983, the Lord called home our dear husband, father, grandfather and great-grandfather,

REINDER DEVRIES

at the age of 81 years.
Husband of Grietje DeVries (Hof).
Beloved father of:
Janny & Wytze — Aylmer, Ont.
John & Ila — Glencoe, Ont.
Bob & Elly — St. Thomas, Ont.
Tina & Lou — Aylmer, Ont.
Henry & Alice — St. Thomas, Ont.
Hilda & Ron — Komoka, Ont.
Ralph & Anne — Iona, Ont.
Andy & Sisak — St. Thomas, Ont.
27 grandchildren and 3 great-grandchildren. Predeceased by a granddaughter.
Funeral services were held from First Chr. Ref. Church, St. Thomas, Ont., on October 26, 1983. Rev. P. Meyer officiated.
Home address: 6 Parkview Dr., St. Thomas, Ont.

On Sunday, October 9, 1983, the Lord took into eternal glory, very suddenly, through a car accident, our brother and uncle,

MELLE ELZINGA

at the age of 82 years.
He had attended the worship services that day as he always did, and his own testimony "I know in whom I have believed and the Lord has kept me. Saved by grace" is a great comfort to us.
Peter & Susan Elzinga — Edmonton
John & Hilda Elzinga — Edmonton
Sandra Laarakker-Elzinga — Barrhead
John & Anna Schuring-Elzinga — Barrhead
Alice Elzinga — Florida, USA
Andy & Jennie Elzinga — Edmonton
Albert & Mabel Elgersma-Elzinga — Neerlandia, Alberta
and numerous nieces and nephews.

OBITUARIES

On September 20, 1983, while on vacation in Big Springs, Texas, the Lord called home our dear husband, father, and grandfather,

GERRIT REKKER

at the age of 70.
Beloved husband of Dieuwke Rekker (nee Baron).
Father of:
Siebe & Mary Rekker
John & Shiela Rekker
Florence & John Dykstra
Jane & Stuart DeVries
Ann & Richard Morrison
Gary & Geraldine Rekker
17 grandchildren:
"O Lord my God, most earnestly my heart would seek thy face, the loving kindness of my God is more than life to me. My saviour neath thy sheltering wings my soul delights to dwell. (Psalter Hymnal #111).
Funeral services were held at the Maranatha Chr. Ref. Church, Bowmanville, Ont., on September 23, 1983.
Home address: Millson Dr., Orono, Ont.

"God has wrought salvation,
he did wondrous things;
who shall not extol thee,
Holy King of kings?"
On October 14, 1983, after a long illness, the Lord called into his presence our husband, father and grandfather,

HENRY SAMPLONIUS

at the age of 77 years.
Beloved husband of Betty Samplonius.
The children:
Homer & Pearl Samplonius — Edmonton, Alta.
Gerald & Dorothy Samplonius — Matsqui, BC
Fred & Charlene Samplonius — Abbotsford, BC
Bill & Margaret Samplonius — Abbotsford, BC
Tina & Joe Horkai — Clearbrook, BC
John & Lynn Samplonius — Abbotsford, BC
Sidney & Mary Samplonius — Grindrod, BC
and 22 grandchildren.
The funeral service was held on Tuesday, October 18, 1983, at the First Chr. Ref. Church of Abbotsford, BC. Rev. Alvin Beukema officiated.
Home address: #5 - 1961 Eagle St., Abbotsford, BC V2S 3A7

1899 — 1983
Als wij de doodsvallei betreen
Laat ons elk' aardse vriend alleen;
Maar hij de trouwe vriend in nood
Verzelt ons over graf en dood.
Op 29 september nam de Here tot zich

DURK SENNEKER

Geliefde echtgenoot van Helen Senneker op de leeftijd van 84 jaar.
Geliefde vader, grootvader en overgrootvader van:
Jenny & Ralph DeWolde — Abbotsford, BC
George & Jean Senneker — Vauxhall, Alta.
Ben & Henny Senneker — Vauxhall, Alta.
John & Ann Senneker — Vauxhall, Alta.
Jan & Ruth Senneker — Rockhill, SC, USA
Henry & Sharon Senneker — Coaldale, Alta.
Audrey & Lou Keegstra — Lethbridge, Alta.
23 kleinkinderen, 3 achter-kleinkinderen.
Home address: Box 247, Vauxhall, AB T0K 2K0

We mourn with Corrie and Harry Langendoen, their children John, Adrianna, Lana-Joy and Sarah, the death of Corrie's father,

ARIE VANDERKOOY

on October 16, 1983.
We pray that the grieving family may be renewed in courage and in hope through Christ's unfailing promises and steadfast love.
Congregation, Waterloo Christian Reformed Church.

Classifieds

OBITUARIES

During his illness he quoted many Bible passages, the one we felt summed his life most was ... "My soul longs, yea, faints for the courts of the Lord; my heart and flesh sing for joy to the living God" (Psalm 84:2).
On October 16, 1983, at the age of 78, our heavenly Father took home,

ARIE VAN DER KOOIJ

Beloved husband of Adriana de Ruijter.
Father, grandfather and great-grandfather of:
Rita & Chris Bydevaate; Leonard, Audrey, Christopher, Jeffrey
Harry & Klaaske Vander Kooij; Anna, Raymond
Sara & John Veenstra; Jeanette, Peter, Marguerite, Henrietta, Valerie, Esther
Peter & Leni Vander Kooij; Gwendolyn, Cynthia, Andrea, Peter John
Corrie & Harry Langendoen; John, Adrianna, Lana Joy, Sarah
Audrey & Harry Kruisselbrink; Leroy, Juanita, Charmaine, (Ann P.)
Margaret & Piet Mostert; Joanne, Wanda
John & Lita Vander Kooij
Chris & Barbara Vander Kooij; Luke, Jessica
Home address: 7900 McLaughlin Rd. S., Apt. #304, R.R.#10, Brampton, ON L6V 3N2

PERSONAL

Christian gentleman, 47, single, loves the outdoors, with a happy outlook on life, but somewhat shy, wishes to meet christian lady with pleasant disposition. Please write: Box #4773, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Dutch christian gentleman, mid 40's, who enjoys the outdoors, would like to correspond with christian lady between 35-45 years of age. Reply to Box #4778, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

ACCOMMODATIONS

The Women's Guild of the Cobourg Christian School Society continues its **Hosting Services.** Come, and enjoy our excellent cross-country ski trails in our beautiful Northumberland forest. Bed & Breakfast: Couple $20; Single $12.50; Child up to age 14, $5 - per night. Contact Margaret Hyma, 232 Water St., Cobourg, ON K9A 1R4; tel: (416) 372-7661.

Dundas/Hamilton: A working girl, employed by Christian Horizon is looking for a girl to share apartment, Dundas or West Hamilton. Call 662-4538.

EMPLOY WANTED

Mature Dutch girl needs employment for immigration as **nanny** or **housework.** She has family in southern Ontario. Call (519) 583-1284 or write to: Fred Dupon, R.R.#3, Port Dover, ON N0A 1N0

Ik ben een 19 jarige melk veehouders zoon en zou graag voor 1 jaar naar Canada komen om te werken. Nu heb ik het met de Ambassade voor elkaar. Alles wat ik nodig heb is iemand die een jaar werk voor mij heeft bij voorkeur in Ontario.
A. Dimmendaal, Velddijk 3, 7156 NG Beltrum, Nederland; tel. 01131-5448-1471.

FOR RENT

Florida; 1 bedroom condominium; near Napels, on Gulf; pool and tennis; beautiful beach; available December 14, 1983 - February 5, 1984; monthly and weekly rates. Phone: (519) 842-7675.

TEACHERS

Red Deer Christian School

requires a

GRADE 1 TEACHER

beginning January 1, 1984.

Please send resume to:

D. Plantinga, Red Deer Chr. School, 14 McVicar St. Red Deer, AB T4N 0M2; phone: (403) 346-5795

The Smithville District Christian High School

solicits applications for a two-thirds time teaching position which will consist of teaching a combined **Grades 9 and 10 Basic Level Science** class and a **Grade 10 Girls Physical Education** class.

Duties are to commence on February 1, 1984

We are also in need for a full-time **supply teacher** in **Mathematics** beginning immediately.

Please direct all inquiries and requests for applications to:

Smithville District Christian High School
Mr. M.B. Stroobosscher, Principal
P.O. Box 310, Smithville, Ontario L0R 2A0
Ph. (416) 957-3255

HELP WANTED

Assistant growers wanted for large wholesale greenhouse range, located in Toronto area; experience preferable but not necessary in potted plants; salary commensurate with prior experience. Send resume to: Box #4779, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Wanted on dairy farm: sincere christian young man, single, experienced milker, with some knowledge of machinery; board and room supplied; references required. Phone: (613) 257-1279 after 8 p.m.

Single man for dairy farm needed in Eastern Ontario; experience in milking and with machinery required; references desirable. Write to: Box #4774, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

HELP WANTED

Sales professional position is now opened for a career horticulturalist for the province of BC. Our ideal candidate must have academic or work-related horticultural background, selling experience and ability to manage territory.
If you are a creative "sales pro" with the ambition to set high goals and attain them, you'll find Ball-Superior an outstanding company to build a career with.
Please send your resume, in confidence, to Ball-Superior Ltd., c/o Mr. Jeff Lambe, 1155 Birchview Dr. Mississauga, ON L5H 3E1; phone: (416) 278-5201.

Superintendent couple needed for 80 unit apartment; Hamilton (downtown) area on quiet street; apartment available; salary negotiable; maintenance experience preferred with some managerial experience. Apply in writing to: Box #4771, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Zie New York!

Ons pension moet hoognodig opgeknapt worden.
Wij hebben werk voor zo'n 3-4 weken in november.
Allerlei karweitjes zijn er voor de juiste persoon.
Zoals: * Masonry * Plumbing * Carpentry * Carpet laying * Painting ...etc...etc.
Room en board in ons pension en betaling voor de gedane arbeid.
En natuurlijk tijd om New York te zien.
Bell: Albert Van Maanen. Liefst's morgens om 8 uur.
(212) 855-5036
119 Fort Greene Place, Brooklyn, New York 11217

Christian Community in Regina requires:

ADDICTIONS COUNSELLOR

who will provide individual and family counselling.
Successful applicant should have:
1) demonstrated experience in dealing with alcohol and drug abuse problems
2) thorough knowledge and understanding of native culture and religious traditions
3) educational training or equivalent experience
Submission of qualifications must be postmarked no later then November 22, 1983.

Personnel Committee
Box 276, Regina, SK S4P 3A1

Inform your community of upcoming happenings by placing an ad on the Events Page

TEACHERS

STRATHROY: John Calvin Christian School may have a possible opening for the **grade 3** teaching position starting January 2, 1984. Please send letters of application, resume and references to: Mr. Henry D. Wiersema, Principal, 48 York St., Strathroy, ON N7G 2E3; phone: (519) 245-1934 (school), (519) 289-5562 (home).

SURREY, BC: Teacher required from January - June 1984 for: **Socials 11, 10 and 8 and English 8.** Send applications, transcripts and references to: F. Herfst, Principal, Fraser Valley Christian School, 15353 92nd Ave., Surrey, BC V3R 1C3; phone: (604) 581-1033.

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210 acres* Shanley: 190 acres corn land; dairy barn, machine shed; modern 2-storey home; vacant $129,000.

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R.R.#5, Clinton, Ont.
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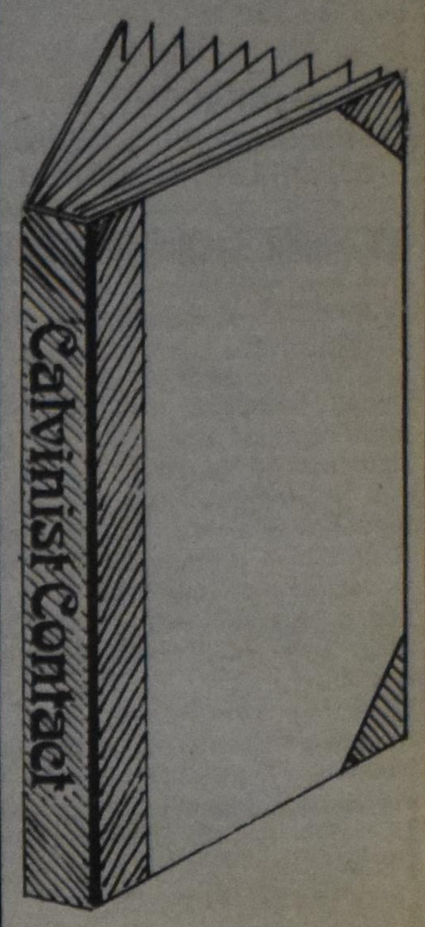
BUSINESS

Keep your copies of Calvinist Contact

for reference for your home, school, or church library



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Calvinist Contact
99 Niagara St.
St. Catharines, ON
L2R 4L3

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Evangelistic materials in Arabic. Also, a handbook in English, **The Bible & Islam** ($1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.

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Events

People are asking ...

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- Are we controlling or being controlled by technology and "progress"?
- How can we prepare today's children for tomorrow's world?

These and many more questions are explored in ...

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Presented by Dan Veldman

... a revealing look at why the exploitation of deceit is increasing — and how we are influenced by it.

... a powerful analysis of how advertising, television, rock music and other mediums of communication affect our lives — whether we want them to or not.

Monday, November 7, 1983; 8:00 p.m.
Beacon Christian High School
$2.00 at the door

Singles Fellowship Day

For singles, widows, widowers, single parents, etc.
will be held **Saturday, November 19th, 1983,**
at the **Brampton-Immanuel Christian Reformed Church, 63 Church St., Brampton, Ont.**
There will be games, social activities, singing, meals and lots of good, Christian fellowship.
Please send your name, address and **$25.00 registration fee** to:
Singles' Fellowship,
c/o 145 Mill St., Halton Hills (G), Ontario L7G 2C2
before November 11th, 1983.

SARNIA CHRISTIAN SCHOOL

Invites all former teachers, students and administrators to join in the celebration at our

OPEN HOUSE

Saturday, November 12, 1983; 2:00 - 5:00 p.m.
Exmouth St. and Pontiac Dr., Sarnia
and

WORSHIP SERVICE

Sunday, November 13, 1983; 5:00 p.m.
to be held at Northern Collegiate Highschool
Indian Rd., N., Sarnia

The Board of

Homestead

cordially invites you to attend the Fifth Annual General Meeting

Thursday, November 17, 1983 at eight o'clock

the Lord willing
Immanuel Christian Reformed Church

Mohawk Rd. and West 5th St. Hamilton, Ontario

Special Guest:
Rev. Martin Boughan
(Marty Karl)
Executive Director
Mission Services of Hamilton
Topic:
Lost Opportunities?

Calendar

Nov. 6	Great Reformation Day Service, **Toronto**, 7:00 p.m., St. Andrews Presbyterian Church, beside Thompson Hall. Dr. Calvin Seerveld speaking. Choir and Brass under the direction of Leendert Kooij with Sander Van Marion at the Organ.
Nov. 8	Delegates and church members are hereby invited to the prayer service and opening of Council at 7:30 p.m. in First Church in **Hamilton**, Ontario (corner of Charlton and Hess). On the prior Monday, at 2:00 p.m., until Tuesday 5 p.m., an open conference will discuss the topic "What does a biblical church wish to say to its secular world?" Rev. A. Kuyvenhoven will introduce it.
Nov. 12	John Knox Chr. School Annual Bazaar, 10:00 a.m.; fashion show; 11 a.m. - 5 p.m. Bazaar; 6:00 p.m. Auction. 1884 Lakeshore Rd., **Clarkson**, Ont.
Nov. 12	CPJ (formally CJL) Hamilton-Niagara regional annual meeting. Covenant CRC, **St. Catharines.** Annual meeting and 20th anniversary dinner. Details to follow.
Nov. 12	Back to God Hour Rally, **Guelph**, 8:00 p.m., St. George's Anglican Church. Dr. Joel Nederhood speaking, Choirs and Brass under the direction of Leendert Kooij, with Andre Knevel at the organ.
Nov. 17	The Board of Homestead invites you to attend the Fifth Annual General Meeting at 8:00 p.m. in the Immanuel Chr. Ref. Church of **Hamilton.**
Nov. 19	Ambassadors in concert in the First Chr. Ref. Church, **Hamilton**, at 8:00 p.m.
Nov. 19	Arts and Crafts Festival at the Toronto District Chr. High School, **Woodbridge**, Ont. from 10 a.m. to 4 p.m.
Nov. 19	Gifts are for Living sponsored by the women of the **Stoney Creek** Alliance Church; 9:00 a.m. to 9:00 p.m.; doors open at 8:00 a.m. for registration.
Nov. 30	Schneiders Male Choir from Kitchener is coming to the Bethel Christian Reformed Church, **Acton**, at 8 p.m.

Springtime in Holland: You are invited to this unique program to experience your cultural and spiritual roots in Holland. Don Van Polen's Itinerary is, as follows, sponsored by the Canadian Home Bible League. Oct. 24, Covenant CRC, **Woodstock;** 25, Chatham District Chr. Sec. School, **Chatham;** 26, Westmount CRC, **Strathroy;** 27, **Wyoming** CRC; 28, Clinton and District Chr. School, **Clinton;** 29, Lambton Chr. Highschool, **Sarnia;** 31, London Chr. Secondary School, **London;** Nov. 1, Clarkson CRC, **Mississauga;** 2, Bethel CRC, **Dunnville;** 3, Hebron CRC, **Whitby;** 4, Drayton CRC, **Drayton.**

Upcoming concerts: Oct. 22, **Hamilton,** Choir organ and brass with Leendert Kooij and Sander Van Marion, 8 p.m.; Oct. 23, **Kitchener,** organ with Sander Van Marion, 8:30 p.m.; Oct. 26, **Toronto,** choirs, brass and organ with Leendeert Kooij and Sander Van Marion, 8 p.m.; Oct. 27, **London,** Strathroy choir and organ with John Faber and Sander Van Marion, 8 p.m.; Oct. 29, **Bowmanville,** choir, brass and organ with Leendert Kooij and Sander Van Marion, 8 p.m.; Nov. 1, **Ottawa,** organ with Sander Van Marion; Nov. 4, **St. Catharines,** and Nov. 5, **Hamilton,** improvision with Sander Van Marion and Andre Knevel, 8 p.m.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Nov.11	Tues.Nov.8	Thurs.Nov.3-8:30a.m.	Wed.Nov.2-8:30a.m.
Fri.Nov.18	Tues.Nov.15	Thurs.Nov.10-8:30a.m.	Wed.Nov.9-8:30a.m.
Fri.Nov.25	Tues.Nov.22	Thurs.Nov.17-8:30a.m.	Wed.Nov.16-8:30a.m.

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Annual Bazaar

Saturday, November 12, 1983

* 10 a.m. Fashion Show * 11-5 Bazaar * 6 p.m. Auction

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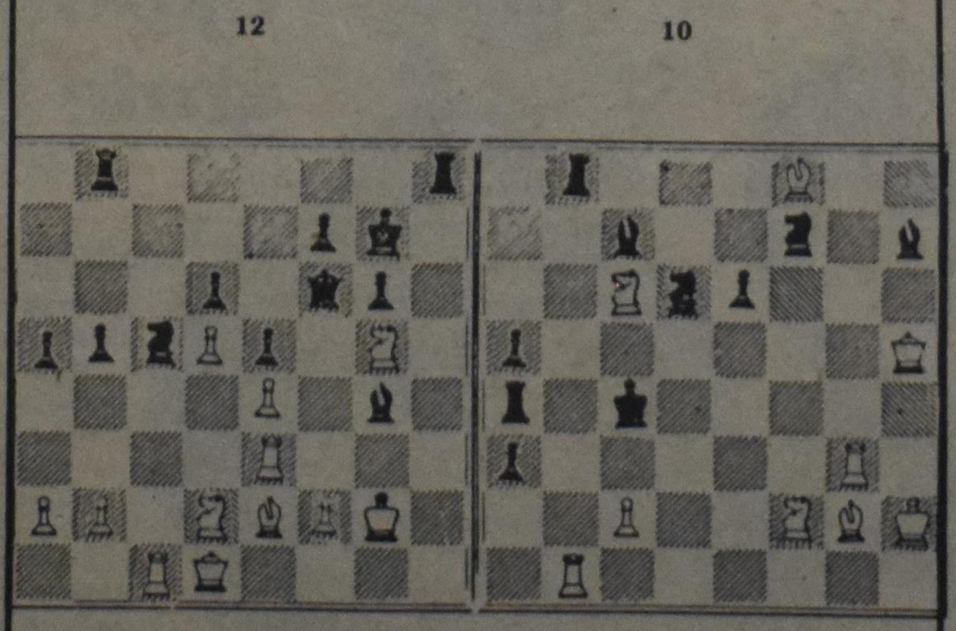
LET'S PLAY CHESS

Editor: Pete Layer

FIRST SERIES OF PROBLEMS IN NOVEMBER

#980	#981
Game Position	**F. Gumage, England, 1943**
12	**10**



12	**9**
Black to play and win	**2-mover 2 pts.**

NOTES

1. Some fancy footwork by Black can force the win even if White is a Knight down. Please give the full solution for #980.
2. The two-mover is a "typical" problem. Hint for new solvers: one of Black's best defences is 1. . . . , B-Q6 since Black's King can escape to QB6. Please give the Key and Threat, if any, for #981.
3. The deadline will be given at the same time that the second series is published.

Books

Youth

A family's struggle

MacIntosh Mountain, Victor J. Kelly; $3.95, softcover, The Zondervan Corporation, Grand Rapids, Mich. Berta Hosmar, Whitby, Ont.

MacIntosh Mountain is the story of Tammy, sixteen-year-old daughter of a minister and his wife. The plot itself is not very original. Tammy is a girl who is craving for love and acceptance. A scar on her face gives her an inferiority complex, and the fact that her father is always too busy with God's work to pay attention to his only child often makes her feel unwanted and unimportant. Tammy gets herself into trouble and becomes pregnant and runs away from home. So far nothing unusual in this story.

What makes this book different, in my opinion, is the way in which the main characters in the story come to terms with themselves. They acknowledge the fact that they have not merely grown apart in their family life, but that they have also neglected God and ignored His will for their lives. They learn the secret of forgiving others and forgiving themselves by turning back to God.

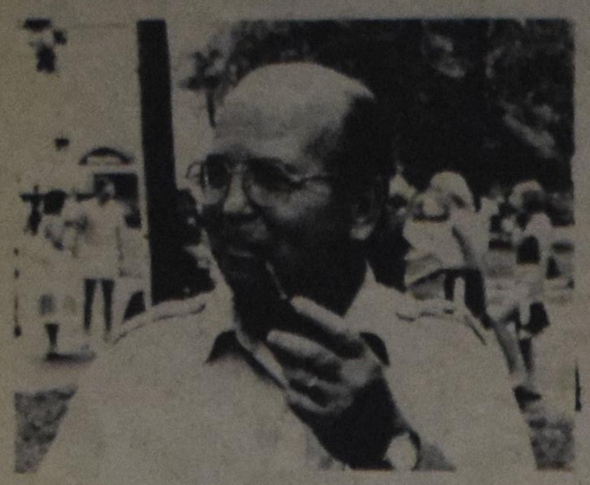
Too good to be true? No, this is not a sentimental, all-is-well that ends well story. At the end of the book all Tammy's problems have not been solved.

MacIntosh Mountain is a tender book with believable characters, and with its beautiful setting in the mountains of Vermont it's a book that's hard to put down. Warmly recommended to anybody twelve years and over.

Dutch

Van Halsema's onthullingen 5

Herman de Jong



De eerste nacht

15 september, 1982.

De slaap die we zo nodig hebben komt ons niet verlossen van de hockey figuren op het behang in Carls slaapkamer. Er is iets ... maar wat! Plotseling weet ik het: we liggen in een zeer diepe kuil. Ik buig me over de rand van het bed en ontdek dat de stalen veren onder Margriets kant haast de vloer raken, en ze is toch werkelijk de zwaarste niet.

Ik tast onder het matras ... natuurlijk, dacht ik het niet ... de prachtige, goed on wan sait triplex plaat is spoorloos verdwenen. Ik het bed uit. In de kast kijken ... je kunt nooit weten ... Marietje is zo'n keurig-net huisvrouwtje. Geen plaat.

Natuurlijk ga je zo'n eerste nacht geen trammelant maken. We zullen het best versieren. Maar twee uur later slapen we nog niet. We doen wel alsof, maar je kunt elkaar niet de hele nacht voor de gek houden. Ofschoon we ons manhaftig steeds maar weer ophijsen naar de uiterste rand van het bed, worden onze nu zeer moede lichamen steeds maar weer als magneten tot elkaar aangetrokken. Dat is wel leuk als je wat jonger bent, maar na zo'n vliegreis?

Margriet krijgt er schoon genoeg van. Voor haar doen tamelijk resoluut, stapt deze dame het bed uit, en, wijdbeens, handen in de zij, kijkt ze vorsend op mij neer, als gewoonlijk gelijktijdig een oplossing verwachtend. Ik fluister: als jij nou eens op de grond ging slapen. Jammer dat ze de twinkeling in mijn ogen mist. Een vloed van sissende woorden breekt over mij los. Ik ben blij dat mijn haar gereduceerd is tot mijn achterhoofd.

Zo schuiven twee oude mensjes, midden in de nacht, als muisjes zo stil, het zware matras op de vloer. Het matras dat net zo oud is als Marietjes huwelijk met Wim. Het matras waarmee, sinds ze zelf een queen-size bed kregen, nogal mee gesleept is. Was het dan een wonder dat we beide lussen er afscheurden?

"O, wat erg," kreunt Margriet. "Morgenvroeg direct zelf het bed opmaken, zodat Marietje die lussen niet ziet." Gekke boel, hoor! Vroeger verborg Marietje, robbedoes als ze was, een winkelhaak in haar rokje voor ons. Nu verbergen we gebroken lusjes voor haar!

Hè, hè, zo liggen we beter. Maar door al dat gedoe, zijn we klaar wakker geworden. Margriet klaagt dat ze over haar toeren is. Ik zelf voel me geradbraakt. We praten nog maar wat. Margriet dacht dat we maar zo gauw mogelijk meneer Konings dochter moesten bezoeken. Dan komen we tot de ontdekking dat we haar in ons avondgebed hebben vergeten. Ons gebed stond zo zeer in het teken van dankbaarheid. We waren voor de tiende keer zo blij dat we weer heelhuids in Canada aankwamen. Je zit toch altijd maar weer in spanning gedurende een vliegtocht. We brengen alsnog meneer Konings grote zorg voor de troon van God.

Daarna zetten we een plan de campagne op om ongemerkt de lussen te repareren. Margriet staat er op dat het zal gebeuren. Ik vind het maar wat onzinnig. De zijde-achtige matrassen stof heeft natuurlijk door de jaren z'n sterkte verloren. Ik haal er zelfs een Bijbeltekst bij aan, maar Margriet laat zich niet van haar plan afbrengen.

Het komt hier op neer, dat ik morgenvroeg Marietje zowel letterlijk als figuurlijk om de tuin moet leiden. Zo van: Moeder slaapt nog .... zullen we even in de tuin gaan kijken? ... tjonge, wat heb je het weer prachtig voor elkaar, meid .... hoe noemen jullie dit onkruid ook weer? .... O, da's geen onkruid, maar een vaste plant .... hoor die vogel nou eens zingen .... nee hoor, we gaan nog niet naar binnen .... 'k heb het heeeeelemaal niet koud in mijn pyama ....

Gelukkig kan deze bloed-echte Fries praten als Brugman. Ook al ben ik in het Groningerland geboren, waar zwijgen nog altijd goud is. Ik zal mijn uiterste best doen om Margriet alle tijd te geven om die reparatie te versieren. Naald en ijzerdraad heeft ze in haar tasje sinds mijn maagbloeding. Toen ben ik immers bretels gaan dragen. Als je over bretels praat, praat je over knopen, en die vliegen er af of je nou in Nederland zit of in Canada.

Ik mag ze wel: die bretels. Ze zitten wel zo lekker als een riem. Bovendien wist mijn riem nou nooit waar hij moest kruipen: onder of boven mijn "buikje". En dat gaf maar last. Als 't ie er onder zat, zei m'n vrouw: Joh, hijs die broek toch es wat op. Als ik hem boven mijn buik gespte, was het: Je lijkt Ome Geert wel, die liep ook altijd met diekorte broekspijpen.

Tevreden druk ik een zoen op Margriets wang. Slaperig zegt ze: Wat moet dat nou weer!

Morgen maar eens zien wat er met die plaat gebeurd is.

Ik heb een vermoeden dat Carl er meer van af weet. Jongens zijn jongens, en zag ik niet een nieuw konijnenhok in de tuin? Het ligt nog altijd in mijn rechercheurs aard alles haarfijn uit te pluizen. En morgen vroeg lekker naar Beaver Lumber ... dan slaap ik ook de slaap des gerusten op ons geimproviseerd gezondheidsbed.

Friese aardgas laat vlam uitgaan

Om de voorraden van de gasbel in Slochteren te sparen, had de regering het plan opgevat de kleine aardgasvelden in Friesland en West Groningen versneld te ontginnen en het gas daarvan te gebruiken voor huishoudelijk gebruik.

Een onderzoek door het gasinstituut in Apeldoorn heeft echter uitgewezen, dat het — om het zo maar te noemen-Friese aardgas daar niet voor geschikt is. Het brandt gewoon slechter waardoor bijvoorbeeld waakvlammen uitgaan met alle gevaren vandien.

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En toch, ondanks de eisen, of misschien vanwege de hoge eisen nemen duizenden mensen elk jaar weer pleegkinderen in huis.

Soms zijn het kinderen, soms teenagers.

Sommigen hebben speciale lichamelijke of emotionele behoeften. Maar ze hebben een ding gemeen. Ze hebben een plaats en veiligheid nodig om hen door een moeilijke periode in hun leven heen te helpen, en om hen klaar te maken voor een hereniging met hun ouders.

Er is speciale vreugde in het delen van de rijkdommen die het leven u heeft gegeven met een kind of een jong iemand.

En als deel van een team sociale werkers en andere beroepsmensen helpt u pleegkinderen en hun ouders als zij het zo hard nodig hebben. En u helpt uzelf tegelijkertijd door meer volwassen te worden en te groeien als individu.

Indien u meer wenst te weten over het pleegouderschap neem dan contact op met uw plaatselijke Children's Aid Society of Family Children's Services.

Het is geen gemakkelijke taak. Er zijn weinig beroepen die meer van iemand eisen. Maar nog minder geven meer voldoening.

Ministry of Community and Social Services

Ontario

Frank Drea, Minister
William Davis, Premier

"Het spijt me, mevrouw, maar KLM's nieuwe lage Senior Citizens tarief naar Amsterdam is alleen maar voor passagiers boven de 65."

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Deze nieuwe lage tarieven zijn geldig vanaf 1 oktober 1983 tot en met 31 mei 1984, behalve gedurende de kerstperiode van 10 december tot en met 9 januari.

Dus als u vóór de kerstperiode vertrekt en terugkomt nà 9 januari, dan kunt u toch van de lage tarieven profiteren.

Aarzel dan ook niet uw reisagent uw juiste leeftijd op te geven, want als u 65 jaar of ouder bent is een retourtje Amsterdam een koopje!

*In samenwerking met CP Air.

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Uit Nederland

(Radio Nederland Wereldomroep)

De regering wil meer bezuinigen dan de oppositie

De regeringspartijen CDA en VVD steunen in grote lijnen het beleid van het kabinet-Lubberts. Dat is gebleken tijdens de algemene beschouwingen over de begroting van volgend jaar in de Tweede Kamer.

De voornaamste oppositie partij, de Partij van de Arbeid, heeft de Kamer tegenvoorstellen gedaan, waarin aanzienlijk minder bezuinigd wordt op de staatsuitgaven dan het kabinet wil. Het kabinet wil ruim 3 ½ miljard dollar bezuinigen, de PvdA wil een miljard bezuinigen en voor 1 ½ miljard stimuleren. Daartegenover staat wel een verdere stijging van het financieringstekort. Het tegenplan gaat verder uit van een verlaging van het brutoloon van alle werknemers met twee procent, in ruil voor verkorting van werktijd. De korting van 3 ½ procent alleen voor ambtenaren en uitkeringstrekkers komt dan te vervallen.

CDA en VVD wijzen het oppositieplan af. Volgens CDA-fraktieleider Bert de Vries verschuift het de problemen naar de toekomst. De Vries had overigens wel bezwaren tegen enkele punten in de regeringsvoorstellen, ondermeer tegen de verlaging van de sociale uitkeringen.

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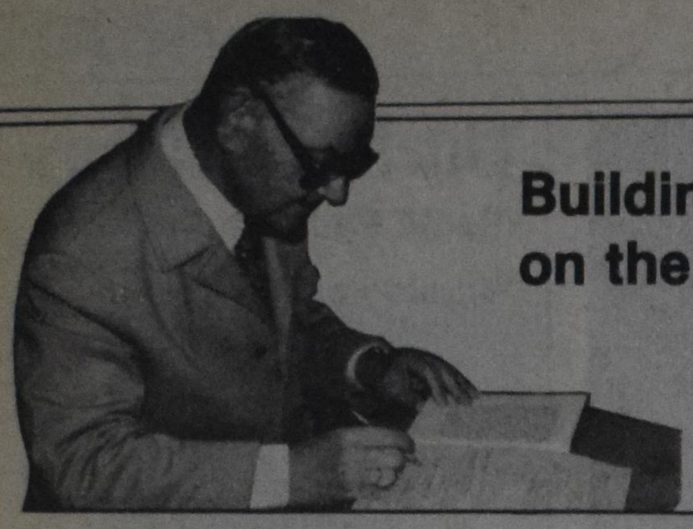


Building on the Rock

On my account

Blessed are those who are persecuted ... on my account.
Matthew 5:10 and 11.

Jesus said to his disciples: "In the world you will have tribulation." He said this as a common rule for the church. There are times that this takes the form of severe persecution.

So it was in the first centuries of Christianity. So it is today in some countries where Christians are in jail for the sake of their convictions. In other times it is limited to opposition, obstruction or discrimination. Then there is no green light for christian action.

We can deplore this. We often do. But Jesus says: "You are blessed." We notice again that the blessedness does not exist in the fact that Christians are suppressed. Their blessedness lies in the fact that, *in spite of* their painful situation, they belong to Jesus and their reward will be great in heaven.

However, they must suffer "on his account." These three words are to be remembered. They have meaning for all the beatitudes. Not all poor, meek and merciful people are blessed. Not every purifier, unifier or pacifist is blessed. They are only blessed when they suffer or act on Christ's account.

Their christian zeal must not be shown for the sake of their own name or that of their organization. They must endure opposition for Christ's sake.

We must be on our guard that we do not kindle unholy fire on the altar before God. Our actions are easily mixed with human pride and human success. Here in the last beatitude Jesus reveals himself as the Messiah, the King, who does not want that his cause in the world shall be spoiled by human motives and that his people will deprive him from his honour:

Therefore, once more, his kingdom-workers will always face trouble, but they must never forget: only on his account.

Rev. H. Van Andel

Van Andel is a retired minister living in Burnaby, BC

GOED VOOR ZAKEN, GOED VOOR CANADA.

Over geheel Canada zijn steeds meer zaken aan het werk om nieuwe banen te creeren.

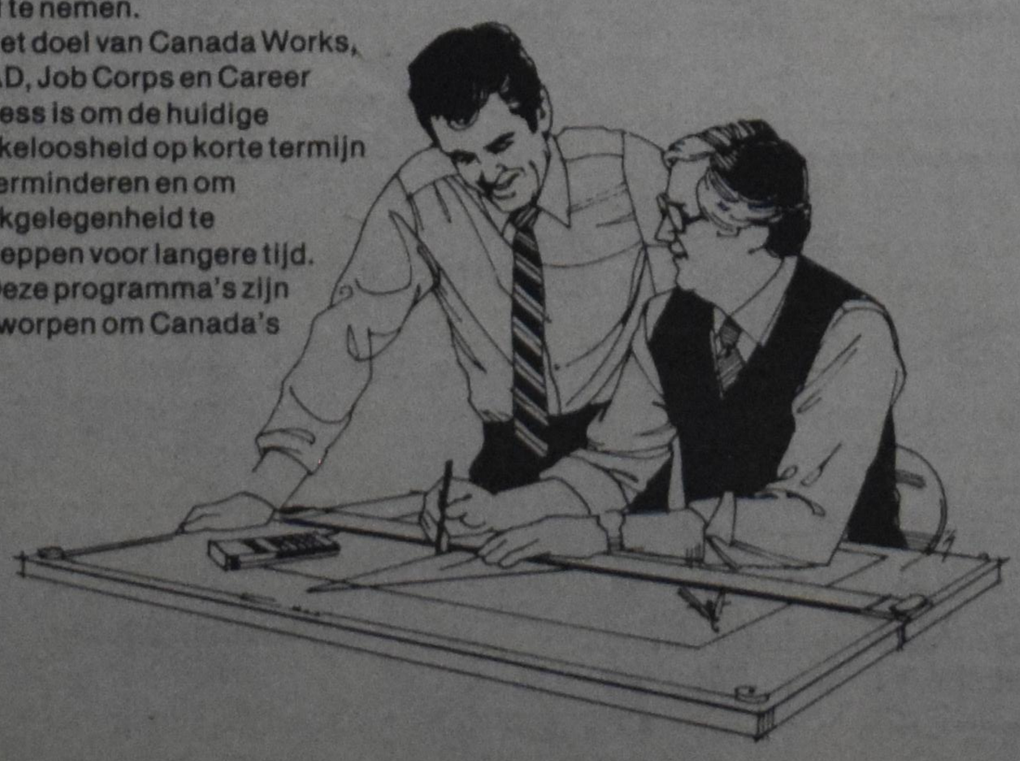
Indien u een werkgever bent met een idee dat voor u en anderen van nut zou kunnen zijn dan wil Employment and Immigration Canada u helpen door middel van ons nieuwe programma voor het scheppen van banen.

Twaalf huidige programma's zijn samengevoegd tot vier om het voor iedereen eenvoudiger te maken er aan deel te nemen.

Het doel van Canada Works, LEAD, Job Corps en Career Access is om de huidige werkeloosheid op korte termijn te verminderen en om werkgelegenheid te scheppen voor langere tijd.

Deze programma's zijn ontworpen om Canada's actieve productiviteit te vergroten, individuele gemeenschappen ten goede te komen en om het jonge mensen, speciaal de gehandicapten en achtergestelden, te trainen op het werk zelf.

Voor meer inlichtingen betreffende deze en andere programma's die werkgevers ten goede komen, kunt u contact opnemen met uw plaatselijke Canada Employment Center.



Employment and Immigration Canada
John Roberts, Minister

Emploi et Immigration Canada
John Roberts, Ministre

Canada

Uit Nederland

Vervolg van blz. 15 ...

Pinda pinda, lekka lekka

En een man die gerinkel van glas in zijn keuken hoorde, waarschuwde de politie. Deze benaderde het huis van twee kanten, hoorde ook het gerinkel, drong de keuken binnen en trof daar een egeltje aan dat een pot pinda kaas trachtte leeg te schrapen. De egel is in de tuin gezet, met zijn potje pindakaas.

Leiders van de christen democratie herdacht

Binnen het CDA is het historisch comite christen democratie opgericht, waarin zitting hebben de oud voorzitter van de Christelijk Historische Unie Baron van Verschuer, CDA voorzitter Bukman, oud minister van binnenlandse zaken prof. De Gaay Fortman en de voorzitter van de eerste kamer prof. Steenkamp.

Het historisch comite gaat herdenkingen voorbereiden van vooraanstaande persoonlijkheden uit de christen democratie. Zo zal in 1985 de honderdste geboortedag worden herdacht van professor Gerbrandy, minister president tijdens de Tweede Wereldoorlog. Twee jaar later worden de 150ste geboortedag van De Savornin Lohman en van Abraham Kuyper herdacht.

Verhoging van belasting brengt zwart werken

Voorzitter Veninga van de Christelijke Middenstands-werkgevers heeft op een congres van zijn organisatie in Dronten, de vrees uitgesproken dat de door de regering beoogde verhoging van de BTW (de belasting toegevoegde waarde) de beunhazerij en het zwart werken nog meer om zich heen zal laten grijpen dan nu reeds het geval is.

Hij refereerde in zijn toespraak aan een advies van de Raad van State over deze regeringsplannen, waarin ook de vrees werd uitgesproken dat de neiging om de de druk van de BTW te ontgaan, bij een verhoging van deze belasting zal toenemen.

Het zwart werken heeft voordelen voor opdrachtgever en voor de uitvoerder. De opdrachtgever betaalt geen BTW, doorgaans 18 procent van het verschuldigde bedrag en de opdrachtuitvoerder, boekt het niet bij zijn inkomsten en betaalt dus minder inkomsten belasting.